

Ros Coeli.

O R,
A Miscellany of
Ejaculations, Divine,
Morall, &c.

Being an *Extract* out of di-
vers worthy Authors, An-
tient and Moderne.

Which may enrich the mean
Capacity, and adde somewhat to
the most knowing Iudgement.

I TIM. 3. 15.

*Meditate on these Things ; give thy
selfe wholly to them, that thy profiting
may appeare to all.*

LONDON,
Printed by *Richard Herne*.

1648.

1640

1802

1803

1804

1805


1806

1807

TO
THE RIGHT
WORSHIPFULL

S^r EDWARD POWEL,
Knight and Baronet,
one of the Masters of
his M^{ties} Court
of Requests.

Noble Sir,

 Here is a double
Tie upon my du-
ty towards you,
that bindes me to the
largest acknowledge-
ment that can bee ex-
prest by my best abili-
ties:
A 3

THE EPISTLE

ties : Your generall
eminence both in Ho-
nour, and, the worthiest
meanes to it, Desert
(which duly challenge
the generall observance
of all men) and your
particular noble fa-
vours to me, that re-
quire from me a never
sufficient gratitude. But
as Presents derive
their value as well from
the esteeme of the Re-
ceiver,

DEDICATORY.

ceiver, as from their
owne inherent quali-
ties; so will you make
this rich by your acce-
ptance, that is without
all worth as it is my
poore Donative, though
it containe in it selfe
many secret and mysti-
call vertues, being an
Enchiridion of many
rare subjects, both
Morall and Divine,
fit for the most serious
obser-

THE EPISTLE

of *observation and meditation* : The industry of many excellently-learned Authors, whose severall Papers were most accidentally committed to me, to be their fortunate, though unworthy, preserver and Publisher. The only end for which I beg your Noble disposition to entertaine it, is that it may be understood a testimony

DEDICATORY.

*testimony of his due thank-
fulnesse, whose only
ambition is to be knowne
and stiled,*

**The humblest of
your servants.**

R. H.

DEDICATION

to the memory of his due share
of the world's goods
ambition is to be known
and filled

The humblest of
your servants

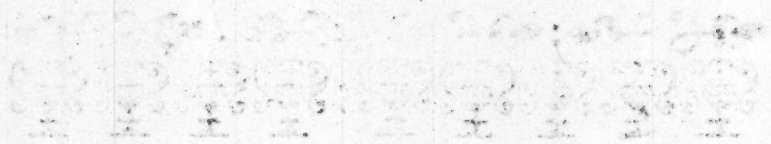
R. H.



Octob. 18.
1639.

Imprimatur,
THO: WYKES.



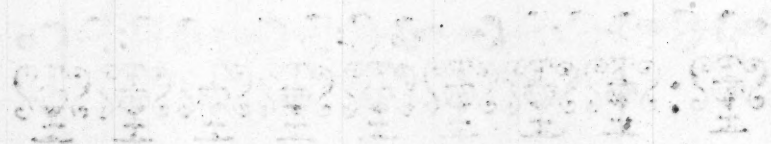


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Ejaculations

and Meditations,
Divine, Moral,
Political.



Christian in
his lowest ebbe
of sorrow is the
Childe of God,
as well as when
hee is in the greatest flow of
P. B. 42 comfort:

2 *Ejaculations,*

comfort : onely the Sunne of Righteousnesse darts not the Beames of his Love so plentifully ; and he can shew no more than God gives him. When God hides his face, needs must Man languish : His withdrawings are our miseries : His presence our assured joy. Sin may cast the Good man in a trance, it cannot slay him : it may bury his heat for a time, it cannot extinguish it : It may make him in the Waine, it cannot change his Beeing : it may accuse, it shal not condemn him. Though God deprive him of his presence for a time, he will one day re-inlighten him, polish him, and crowne him for Ever.

He

and Meditations. 2

HEe that when hee should not, spends too much, shall, when he would not, have too little to spend. *Diogenes* wittily asked a halspeny of the Thrifty man, and a pound of the Prodigall : because the first, he said, might give him often ; but the other, ere long would have none to give. As to be too neere, having enough, is sordid baseness ; so to spend superfluously, though we have abundance, is one of Follies deepest over-sights. There is better use to be made of our Talents, than to cast them away in waste ; God gives them not to spend vainely , but to imploy profitably.

4 *Ejaculations,*

A Full delight in earthly things, argues a neglect of heavenly. Though the pleasures, profits, and honours of this life may sometimes shuffle a Christian out of his usuall course; yet like the Needle in a Dyall, remooved from his point, he wavers up and downe in trouble, runnes to and fro like Quick-silver, and is never quiet, till hee returnes to his wonted life and inward happinesse: there he sets downe his rest, in a sweet unperceived inward content; which, though unseene to others, he esteemes more, than all that the world calls by the name of felicitie.

Pride

and Meditations. 5

PRide and Avarice usually attend great Fortunes: 'tis justly matter of amazement, for a man to grow rich, and retain a minde unalter'd; yet are not all men changed alike, though all in something admit variation. The same Spider kills the man, that cures the Ape. High Fortunes are the way to high Mindes: Pride is usually the Child of Riches. Contempt too often sits in the Seat with Honour, causing arrogant spirits to contemne and scorne those, which but of late they thought as worthy as themselves, or better. And of all Vices, nothing doth so debase a man as Avarice; it makes a Master slave to his servant,

6 *Ejaculations,*

drudge to his slave ; putting him under all, whom God placed over all. Miserable is the man that so cares for Riches, as if they were his owne , and yet so uses them as if they were anothers : that when hee may bee happie in spending them, will be miserable in keeping them ; and had rather, dying, leave wealth to his enemies , than living, relieve his friends. Doubtlesse, true Noblenes esteemes nothing more fordid, than for a mans minde to be his Monyes mercenarie.

WHile bloud is in our veines, sinne will be in our nature : Our corruptions are diseases incurable ; while wee

and Meditations. 7

wee live, they will breake out upon us ; wee may correct them, wee cannot destroy them. They are like the feathers in a Fowle, cut them, breake them out, yet will they come againe : onely kill the Bird, and they will grow no more. A weake Christians life is almost nothing but a vicissitude of sinne; he sinnes first, and after laments his folly : Like a negligent Schoole-boy, hee displeaseth his Master, and then beseecheth his remission with teares. Since wee cannot avoid sinne, wee should learne to lament it: true sorrow for sinne, is the onely darke Entry that leades the way to the faire Court of Happiness.

8 *Ejaculations,*

THere are no familiars so infectious, as the angry Man and the Drunkard: Anger is the fever of the Soule, which makes the tongue talke idle; it puts a man into a tumult, that hee cannot heare what counsell speakes: 'tis a raging Sea, a troubled water, that cannot be wholesome for the use of any. Which he well knew, that advised us, Not to make friendship with an angry man. The Drunkard hath no memorie at all, Excesse hath utterly consum'd it; so that friends and foes, familiars and strangers, are for the present of equall esteeme. Hee forgetfully speakes that in his Cups, which if he were sober, should be buried

and Meditations. 9

ried in silence: first he speakes
he knowes not what, and after
remembers not what he spake;
his minde and his stomacke
are alike; neither can retaine
what they receive. Whatso-
ever friend wee make choise of,
should be sure to have these
two properties, Mildnesse and
Temperance; otherwise, 'tis
better to want companions,
than be annoyed with a mad
man or a foole.

NOthing makes us more
wretched, than our owne
uncontrouled Wills: A loose
Will fulfilled, is the way to
worke out a woe; for, besides
the folly in beginning wrong,
the greatest danger is in conti-
nuance:

10 *Ejaculations,*

nuance : like a Bowle running downe, which is ever most violent, when it growes neere its Centre and period of aime. Mans Will, without discretion, is like a blind Horse without a Bridle, that should guide him aright : hee may goe fast, but runnes to his owne overthrow ; and while hee mends his pace, hee hastens his owne mischief : when the reines are given too loosely, the affections runne wildly on, without a guide, to ruine. It should be our vigilance, to curbe desires betimes, that so they may not wander beyond moderation ; our owne Will being a blinde Conductor : good Precepts to an ingenious Nature, are
Bitts

and Meditations. 11

Bitts that restraine, and hurt not.

AN Eternall Kingdome is often lost, for the gaine of toyes and vanities : Who is there, that hazards not his soule for the pleasures or profits of sinne; which when they have, what have they got, but shadowes and vexations ? The wealthie man is like a Pouder-Master, who hath provision against an Enemie, but is ever in danger to be blowne up himselfe. And as for the best of Earthly pleasures, they are farre sweeter in the expectation, than in the enjoyment; the most excellent, wee shall finde but lame, and halting. It is
great

12 *Ejaculations,*

great vanitie, to cast away our Soules on such transitorie Trifles, which when wee have, wee are neither sure to enjoy, nor to finde commodious.

HE that reacheth promotion, without Gods calling him, may flourish a while, but cannot thrive: He that is most fit for a place of note, seldome seekes it so much, as hee is sought to for it; whereas ever the Bramble, that is low and worthlesse, cryes out aloud, Make me a King. Many would be Magistrates, that know not how to be men: but the understanding man knowes, that 'tis better to live in the Valley, where the times tempests blow
over

and Meditations. 13

over him, than to be seated on a Mountaine top, where every blast threatens both his ruine and fall. Howsoever others measure him, hee knowes his owne height, and will not exceed it. It is better live honestly, though meanely, than by unlawfull practises to usurpe a Crowne.

GREAT is the wisdome and goodnesse of God, in hiding from evill men and spirits those meanes & seasons, which taken, might proove most prejudiciall to his Owne: wee had beene oftner foiled, if Satan could have knowne our hearts. Sometimes we lye open to evils; and 'tis our great happiness,

nesse, that He onely knowes it, that in stead of tempting, pitties us: And how iust is it with God, that those that seeke mischief to others, finde it to themselves; and even whilest they are spreading of Nets, are ensnared; their deliberate plotting of evill, being surprized with a sudden judgement.

EVery gracious heart is in some measure scrupulous, and findes more safetie in feare than in presumption: For hee whose strictnesse commands a restraint from things unlawfull, surely dares much lesse take free scope to evill; and by how much that state is better, where nothing, than where all things

and Meditations. 15

things are allowed, by so much is the strict and timorous better than the lawlesse Consciences. There is hopes of that man who is scrupulous of his wayes, while he that makes no bones of his actions, is apparently hopelesse.

OF all moral vertues Humility is most beautifull, she both shunnes Honour, and yet is the way to it: she rocks Debate asleepe, and keepes Peace waking, yet doth foster and cherish her. It is a vaine thing to continue in strife: hee that lives most quiet, lives most secure from death and danger. 'Tis better be accounted too humble, than esteemed a little proud:

16 *Ejaculations,*

proud: The purest gold is most ductible ; 'tis commonly a good blade that bends well.

THe Winter is far harder to the Grasshopper than the Pismire, who before having stored her Garner, is now able to withstand a famine. When a mishap comes suddenly and unlooked for, it distracteth the minde, and scares both the faculties and affections from their due consultation of remedie: whereas an evill fore-seene is halfe cured, because it giveth warning to provide for danger.

IF there be any Nectar in this life, 'tis in the sorrowes
we

and Meditations. 17

we endure for goodnesse : for they are but for a time, transient, and momentany. The Israelites shall not live alwayes under the tyrannie of *Pharaoh*, or the travells of the *Wilder-nesse*. That God we fight for is able enough to vindicate all our wrongs ; and the more abundant our sorrowes are here, the more plentiful shall our joyes be hereafter ; our teares shall return in smiles, our weepings in a stream of pleasures. God doth not recompence with a niggardly hand, we shall finde our joyes as an overflowing sea, and our glory beyond thought exuberant. Death shall be our happiest day, and as a Bridge from woe to glory :
though

18 *Ejaculations,*

though it be the wicked mans shipwrack, it is the good mans putting into harbour, where striking sailes and casting anchor, hee returnes his lading with advantage to the Owner, namely his soule to God, leaving the Bulke still moored in the haven, who is unrigged on-ly to be new built againe, and fitted for an eternall voyage.

GOOD parts ill employed are weapons, that beeing meant for our defence, wee madly turne their edges, and wound our selves: they may make us faire in shew, but in substance more polluted: they are but as a saddle of gold to the back of a galld horse, adorn

and Meditations. 19

us they may, better us they cannot; Grace onely can make a man truly happy, what shee affordeth can content sufficiently, and easily furnish the vast rooms of the mind. Without her all are nothing; with her even the smallest is true sufficiencie. We should never think our selves the neerer heaven, for possessing much on earth: a weake house with an heavy rooffe is in most danger. He that gets heaven hath plenty enough, though the earth scorn to allow him any thing: hee that failes of that, is truely miserable, though shee give him all shee hath; for it is a poore reliefe in misery, to bee only thought well of by those
that

20 *Ejaculations,*

that cannot helpe us. Our outward gifts may winne us applause with men; but inward grace wanting, wee shall never gaine approbation with God.

WE are not rich or poore by what wee possesse, but by what we desire: for hee is not rich that hath much, but he that hath enough; nor is he poore that hath little, but hee that wants more. If God make us rich by store, wee should not impoverish our selves by covetousnesse: but if hee make us poore by want, wee should enrich our selves by content.

HE ne're was so good as hee should be, that doth not strive

and Meditations. 21

strive to be better than hee is ;
neither will he ever be better
than hee is, that doth not feare
to be worse than hee was : For
it is the greatest of all sinnes,
alway to continue in sinne ;
and where the Custome of sin-
ning waxeth greater, the Con-
science for sinne growes the
lesse. It is easier to quench a
sparke, than a fire ; and safer to
breake the Cockatrices egge,
than to kill the Serpent.

IT is a competent estate one-
ly, that yeelds the quiet of
content : Abundance, is a trou-
ble ; want, a miserie ; basenesse,
a scorne ; advancements, dan-
gerous ; disgrace, odious. Wee
should not climbe, lest we fall ;
nor

22 *Ejaculations,*

nor lye on the ground, lest wee are trod on; wee are safest, while our legges beare us. It is madnesse, to desire either to freeze, or burne; a competent heat is most healthfull for our bodies.

Resolution without Action, is a sloathfull folly; Action without Resolution, is a foolish rashnesse: first, know what's good to be done; then doe that good, being knowne. If fore-cast be not better than labour, yet labour is not good without fore-cast: our actions should not be done without, nor against knowledge.

Nature hath sent us abroad into the world, and wee are every

and Meditations. 23

every day travelling homeward : if wee meet with store of miseries in our way, discretion should teach us a religious haste in our journey : and meeting with pleasures, they should pleasure us onely, by putting us in minde of our celestiall pleasures at home ; which should teach us to scorne these , as worse than trifles. A pleasant journey is deare bought, with the losse of home ; and a troublesome life is oftner a blessing than a Curse : wee may as well die of surfet, as of hunger.

E Ach Night is but the past dayes Funerall, and the Morning his Resurrection ; Why then should our Funerall

24 *Ejaculations,*

all sleepe be other than our sleepe at night? Why should we not as well wake to our Resurrection, as in the Morning? Death rather borrowes our life of us, than robbes us of it; and the glory of the Sunne findes a Resurrection, why not the Sonnes of Glory? Since a dead man may live againe, we should not so much looke for an end of our lives, as wait for the comming of our change.

Contention is very dangerous, especially with great Ones; as we may be too strong for the weaker, so we must be too weak for the stronger: we cannot so easily vanquish our Inferiors, but our Superiors may

and Meditations. 25

may as easily conquer us. We should do much to be at peace with all men; but suffer much ere we contend with a Mighty man.

T Here is no heart of flesh that at some time or other relents not: neither flint nor marble but in some weather will stand on drops. Good motions barely better not the man; the praise and benefit of those gusts are not in the receipt, but in the retention. A good heart is easily staied from sinning, and is glad when it finds occasion to be crost in ill purposes: those secret checks that are raised within it self, do readily conspire with all out-ward

C

26 *Ejaculations,*

ward retentives, it never yeelded to a wicked motion without much reluctance, & when it is overcome it is but with a halfe consent. Whereas obdurate sinners, by reason of their full delight in evill, and having already in conceit swallowed the pleasures of sinne, abide no resistance, but keep a headlong course in spight of opposition, not weighing how neere their jollitie is to perdition. Doubtlesse it is but just with God, that they who live without grace, should die without comfort.

IT is no measuring of men by the depth of purse, by outward prosperitie; for even the

and Meditations. 27

the best deservings may want temporal rewards. Servants are oftentimes set on horsebacke, while Princes go on foot; Shall we contemne his necessity, who perhaps is so much more rich in grace, as he is poor in estate? Neither doth violence or casualtie more impoverish a man, than his poverty sometimes enricheth him. He whose wilfull folly hath made him miserable, is justly rewarded with neglect; but hee that suffers for good, deserves so much the more honor from others, as his distresse is more.

MAny speake fair that mean ill: but when the mouth speakes foule, it argues a corrupt

28 Ejaculations,

rupt heart. Though with Saint *James* his verball Benefactors we say, *Depart in peace, fill your bellies*; we shall answer for hypocritical uncharitablenesse: but if we revile and curse those needy soules we ought to relieve, we shall give a more fearfull account of savage cruelty, in trampling on those whom God hath humbled. If not healing with good works be justly punishable, what torment is there for those that wound with evill?

IT is ill hurting the children of God; for though he suffers them not to sinne in revenging, yet hee suffers not their adversaries to sin unrevenged. He

and Meditations. 29

He that saith, *Vengeance is mine,*
I will repay, repayes oftentimes
when wee have forgiven, when
we have forgotten, and calls to
reckoning after our dischar-
ges. Wherefore it is dangerous
offending the meanest servant
of Him, whose displeasure and
revenge is everlasting.

THat God whose the earth
is, makes roome for His
every where, and oftentimes
provides for them a forreine
Home more kindly than the
Native. It is no matter for the
change of our Soile, so wee
change not our God: if wee
can every where acknowledge
him, He will nowhere be wan-
ting to us.

30 Ejaculations,

THose who cannot fear for love, may chance to tremble for feare. And how much better is awe than terror? prevention than confusion? Destruction is never neerer than when security hath cast away feare. There is nothing more lamentable than to see a man laugh when hee should feare: God shall laugh when such a ones feare commeth: for as in mercy he forgets not to interchange our sorrowes with joy, so neither doth he the joyes of the wicked with sorrow. 'Tis an unreasonable inequality to hope to finde God at our command, when we refuse to bee at his; or to looke that he should regard our voice in troyble, when

and Meditations. 31

when we would not regard his
in peace.

CVsome makes Sin so familiar, that the horror of it by some is turned into pleasure: To make a right use of Gods judgements upon others, is to beare them in our selves, and finding our sins at the least equall, to tremble at the expectation of the same deserved punishments. God intends not onely revenge, but reformation, in his execution: as good Princes, who regard not so much the smart of the evil past, as the prevention of the future; which is never attained but when we make application of Gods hand, and draw common

32 *Ejaculations,*

causes out of his particular proceedings.

THe best intent cannot excuse, much lesse warrant us in unlawfull actions: What we doe in faith it pleaseth our God to winke at, and pittie our weakneses: but if we dare present him with the well-meant services of our owne making, we runne to his indignation: for Gods busines must be done after his owne formes, which if our best intentions alter, we presume. There is nothing more dangerous than to be our owne carvers in matters of Religion. It is better be too fearfull than too forward, in those things which doe immediately con-

and Meditations. 33

concerne God. As it is not good to refraine from holy bu-
sineses, so 'tis worse to doe
them ill: Awfulnesse is a safe
interpreter of his secret acti-
ons, and a wise guide of ours.

THe first piece of our a-
mends to God for sin-
ning, is the acknowledgement
of our sinnes: he can doe little,
that in a just offence cannot ac-
cuse himselfe. If we cannot be
so good as wee would, it is rea-
son we should do God so much
right, as to say how evil we are.
It is strange to see, how easily
sinne gets into the heart, and
how hardly out of the mouth!
Is it because Sinne, like to Sa-
than, where it hath got posses-

C 5 sion,

34 *Ejaculations,*

sion, is desirous to hold it, and knowes it is fully ejected by a free confession? or because thorough a guiltinesse of deformity, it hides it selfe in the brest where it is once entertained, and hates the light? or because the tongue is so fee'd with self-love, that it is loth to be drawn to any verdict against the heart or hands? Or is it out of an idle misprision of shame, which whilest it should be placed in offending, is mis-placed in disclosing our offence? How ever, sure it is that God hath need even of racks to draw out Confessions; for scarce in death it selfe are we wrought to a discovery of our errors. O Lord, since wee have sinned, why should

and Meditations. 25

should we be niggardly of that action, wherein we may at once give glory unto Thee, & reliefe to our soules? Whatsoever the fore be, never any Soule truely applied this remedy and died: never any Soule escaped death that applied it not.

TO know evill by others and not speake it, is sometimes discretion: to speak evill of others and not know it, is alwayes dishonesty: he may bee evill himselfe that speaks good of others upon knowledge: but he can never be good himselfe, that speakes evill of others upon suspition. To speake all we know shewes too much folly: to speake more than wee know shewes

36 Ejaculations,

shewes too little honestie. He that spends all that is his owne, is an unthriftie Prodigall: but he that spends more than his owne, is a dishonest Vnthrift. Wee may sometimes know what wee will not utter, but should never utter what wee doe not know.

HEaven being our Home, and Christ our Way, wee should learne to know our Way, ere wee haste to travell to our Home. He that runnes hastily in a Way he knowes not, may come speedily to a Home he loves not. Seeing Christ is our Way, and Heaven our Home, wee should rather chearefully endure a painefull

and Meditations. 37

painefull Walke, than sadly
want a perfect Rest.

AS it is not against reason
to be passionate, so wee
should not be passionate a-
gainst reason: as wee should
both grieve and joy, if we have
reason for it, so we should not
joy nor grieve above reason;
but so joy at our good, as not
to take evill by our joy; so
grieve at any evill, as not en-
crease the evill by our griefe.

THe Widowes Mite was
of more worth than the
Riches of superfluitie: Hee
gives not best, that gives most;
but he gives most, that gives
best. If we cannot give boun-
tifully,

38 *Ejaculations,*

rifully, yet we should give freely; and what wee want in our hand, supply by our heart. He gives well, that gives willingly.

HE that contemnes a small fault, commits a great one. Many drops make a shower; and what difference is it, to be wet either in the Raine, or in the River, if both be to the skin? There is small benefit in the choice, whether wee goe downe to Hell by degrees, or at once.

THe Devill is not more black-mouth'd than a slanderer, nor a slanderer lesse malicious than the Devill: for to have themselves thought as good

and Meditations. 39

good as any other, they will not have any thought good that dwells neere them. He is to be suspected as scarce honest, that would with a slander make us to suspect another as dishonest: the worst of tame beasts, is the flatterer; and the worst of wilde beasts, is the slanderer.

I Admire with reverence the justice and wisdom of the Lawes, but deplore with compassion the abused practice of them; and resolve rather to beare with patience a haile-shower of injuries, than to seek shelter at such a thicket, where the brambles shall pluck off my fleece, and doe me more hurt

40 *Ejaculations,*

hurt by scratching, than the storme would have done by hailing. That Physick is not to be chosen, which makes the remedie worse than the disease.

TO be good, is now thought too neere a way to contempt. Hee that lives virtuously and piously, the world commonly hates, and his reputation shall be traduced by the ignominious aspersions of malevolent tongues. None can scape the Lash of Censure. He that is never so profuse and vicious, shall be loved of some, though not of the best. A supposed honest man found lewd, is hated as a growne Monster. Privat sinnes are often punished
with

and Meditations. 41

with publike shame: for sinne is a concealed fire, that even in darknesse will so worke, as to bewray it selfe. 'Tis impossible to have every ones good word, because howsoever wee carry our selves, some Cynicks will barke at our courses. I had rather live hated for goodnesse, than be loved for vice: he does better that pleaseth one good man, than he that contents a thousand bad ones. I care not for his friendship that affects not vertue, since it must needs be partly fained: for diversities breed nothing but disunion, and sweet congruitie onely is the Mother of true Love.

Vice

42 *Ejaculations,*

Vice is an infallible fore-runner of wretchednesse. All our dishonest actions are but Earnests layd downe for grieve, anguish, or confusion. Sinne on the best condition brings repentance, but for sinne unrepented is provided Hell. He is in the highest degree of madnesse, that desires to buy his vexation. We should force our selves to want that willingly, which wee cannot enjoy without future distaste. The Bee chuseth rather to goe to the flower of the field for Honey, where shee may lade her thighes securely, and with leisure, than to the Apothecaries shop, where shee gets more, but makes her life hazardable.

Works

and Meditations. 43

WOrks without faith, are like a fish without water ; in which, though there may seeme to be some quick actions of life, and symptomes of agilitie, yet they are indeed but the fore-runners of their end, and the very presages of death. Faith againe without works, is like a Bird without wings ; who, though shee may hop with her companions here on Earth, yet living till the worlds end, shee'l never flye to Heaven : When both are joy-ned together, then doth the soule mount up to the Hill of eternall Rest. Faith is the foundation, good works the structure : the foundation without the walls, is of slender value ;
the

44 *Ejaculations,*

the building without a *Basis*, cannot stand. We should first labour for a sure foundation, saving faith; but equally seeke for strong walls, good workes: for as the house is judged by the edifice, more than by the foundation; so not according to his faith, but according to his works, shall God judge man.

HE lives truly after death, whose pious actions are his pillars of remembrance, though his flesh moulders to drosse in the grave, yet is his happinesse in a perpetuall growth: no day but addes some graines to his heape of glory. Good works are seeds, that after sowing re-
turne

and Meditations. 45

turne us a continuall harvest.
A vertuous man shining in the
purity of a righteous life, is as a
light house set by the Sea side,
whereby the Mariners both
saile aright, and avoid danger:
But hee that lives in noted
sinnes, is as a false Lanthorne,
which shipwrackes those that
trust it; or like one dying of
the Plague, who leaves an in-
fection to the whole Citie.
Doubtlesse he runnes a wofull
course, that lives lewdly, and
dies without repentance.

SEcrecie is a necessarie part
of policie; divulged intenti-
ons seldome proceed well:
Things untold, are yet undone;
Than to say nothing, there is
not

46 Ejaculations,

not a lesse labour. The Fig-tree, whose fruit is most sweet, bloomes not at all, whereas the Sallow, that hath glorious Palmes, is continually found barren. We should first be so wise, as to be our owne counsellors; and next so secret, as to be our owne counsell-keepers.

IT falls out oft in this world, that Gods people are like *Israel* at the Red Sea, invironed with dangers on all sides; and are then like poore *Hagar*, who when the bottle of water was spent, fell a crying, when there was a Fountaine close by, but her teares hindred her from seeing it. When things goe ill
with

and Meditations. 47

with us in our Trades and Callings, and all is spent, then our spirits droope, and wee are at our wits end, as if God were not where hee was. God will never forsake them that are his; his eyes are open, to look upon their condition; his eares are open to their prayers; a Booke of Remembrance is written, of all their good desires, speeches, and actions: hee hath Bottles for all their teares, their very sighes are not hid from him, he hath written them upon the palmes of his hand, and cannot but continually looke upon them.

TRue Religion consists in the outward dutie and the inward

48 Ejaculations,

inward man joyned together: What the heart doth not in Religion, is not done: an emptie title will bring an emptie comfort at the last: it was cold comfort to the rich man in flames, that *Abraham* called him Sonne; or to *Iudas*, that Christ called him Friend: God cares for no retainers, that will onely weare his Liverie, but serve themselves.

THe price of the Pearle is not knowne till all else be sold, and we see the necessarie use of it: and the worth of God in Christ is never discerned, till we see our lost and undone condition without him; till Conscience flies in our faces, and drags

and Meditations. 49

drags us to the brinke of Hell: then, if ever, we taste how good the Lord is, and will say, *Blessed are the people whose God is the Lord.*

IF Christians regenerate truly knew the power they have in Heaven and Earth, nothing would discourage them, neither were any thing able to stand against them: It is no wonder that Faith should overcome the world, if it overcome Him that made the world. God is content to be out-wrestled and over-power'd by a spirit of Faith, as in *Jacob* and the woman of *Canaan*. Where unbelief is, it bindes up Gods power; but where Faith is, there it is betweene the soule

D

and

50 *Ejaculations,*

and God (as betwixt Iron and the Loadstone) a present closing and drawing of one to the other.

IF we be carefull to preserve communion with God, wee shall be sure to finde in him whatsoever wee denie for him ; Honour, Riches, Pleasures, Friends, all: so much the sweeter, by how much we have them more immediately from the Spring-head. Wee shall never finde God to be our God more, than when for making of Him to be so, we suffer any thing for his sake.

IF God should bestow his mercies upon us unasked,
wee

and Meditations. 51

wee would forget them, and his hand would not be acknowledged in them. What blessings wee win by prayer, wee weare with thankfulness; and those wee get without prayer, wee commonly spend and use, without any lifting up of the heart to God, in praying him for the same: All Gods Treasures are locked up to such as doe not call upon his Name; Prayer opens the doore to them all, and is effectually to furnish us with those wee have occasion to use.

I Have seene some as happie
as the world could make
them, but never any more dis-
contented: for at the best they

52 *Ejaculations,*

were but as a good day betweene two Agues, or a Sunne-shine betweene two tempests: It is no great happineffe, to have lost mirth, and found wealth; in which case, all wee can boast of is, at once to have ceast to be merry and poore. When Satan tempts us to any evill, with *All these will I give thee*; wee should repulse him with Saint Peters answer, *Thy Silver and thy Gold perish with thee.*

MAny had beene greater, had they cared to be better: It is just, to be crost in what we would, when we will not what we ought. *Those that honour me, I will honour*: It is
an

and Meditations. 53

an high favour, to have grace to honour God: but because men honour God as a dutie, that therefore God should honour men, is to give, because he hath given. It is a favour of God, that Man is honoured of Man like himselfe; but that God allowes of our endeavours as honour to himselfe, is a greater favour than that wherewith he requites it.

FLatterie and Trecherie is but one Vice, though drest in two sundry Sutes of Evill: Trecherie aimes at the bloud, Flatterie at the vertues of Princes: That takes them from others, This bereaves them of themselves; That, in spight of

54 *Ejaculations,*

the actors, doth but change a Crowne, This steales it from them for ever : So that it had beene better for some great ones not to have beene, than to have beene in their owne conceits more than men.

Gods charges are oft times harsh in the beginnings and proceedings ; but in the conclusion, alwayes comfortable. True spirituall comforts are commonly late, and sudden: God deferres on purpose, that our tryals may be perfect, our deliverance welcome, our recompence glorious. *Isaac* had never beene so precious to his father, had he not beene recovered from death: *Abraham* had never

and Meditations. 55

never beene so blessed in his Seed, had hee not neglected *Isaac* for God. The onely way to finde comfort in earthly things, is to surrender them with a faithfull carefulnesse into the hands of God. I would not doe that wilfully which *Iacob* did weakely, on condition of a Blessing: He that pardoned his infirmitie, would curse my obstinatenesse; I love his Blessing, but I hate his Lye.

Blesse me also (*my Father*)
saith *Esan*: Every miscreant
can wish himselfe well; no man
would be miserable, if it were
enough to desire happinesse.
He should have wept rather to
his Brother for the Pottage,
D 4 than

56 Ejaculations,

than to *Isaac* for a Blessing : if hee had not sold, hee had not needed now to buy. It is just with God, to denie us those favours which we were carelesse in keeping, and which we undervalued in enjoying.

I *Acob* wrestled, and wrenched his thigh. It is a favour to halt from God; yet this favour is seconded with a greater: hee is blessed, because hee would rather halt than leave ere hee was blessed. That man may goe away found, but miserable, that loves a Limbe more than a Blessing. Surely, if *Iacob* had not wrestled with God, he had beene foiled with Evils.

and Meditations. 57

A Christian is a Man of another World, and here from home ; which hee would forget, if he were not exercised here, and would take his passage for his Countrey. But though all Christians agree, and meet in this, *That through many afflictions wee must enter into Heaven* ; yet according to the diversitie of place, parts, and grace, there is a different Cup measured to every one.

Satan is all for casting down: hee was not ashamed to set upon Christ himselfe with this temptation, and thinks Christs members never low enough, untill he can bring them as low as himselfe. But God is often

58 *Ejaculations,*

neerest to his children, when he seemeth farthest off : In the Mount of the Lord it shall be seene. God is with them, and in them, though the wicked be not aware of it ; even as the Moone, at what time it is least visible to us, is then neerest the Sunne.

HE that shunneth labour,
c procureth trouble. An unemployed life is a burthen to it selfe. God is a pure Act, alwayes working, alwayes doing : and the neerer our Soule comes to God, the more it is in action, and the freer from disquiet. Men experimentally feelee that comfort, in doing what belongs unto them, which before they

and Meditations. 59

they longed for, and went without.

WE ought not to be over-hastie in censuring others, when we see their spirits out of temper : Many things worke strongly upon the weake nature of man ; and wee may sinne more by harsh censure, than they by over-much distemper : as in *Iobs* case, which was a matter rather of just grieve and pittie, than great wonder or heaue censure.

IN all our troubles we should looke first home to our owne hearts, & stop the storme there : for wee may thanke our owne selves, not onely for our troubles,

60 *Ejaculations,*

bles, but likewise for overmuch troubling our selves in trouble : if wee will prevent casting downe, let us prevent griefe, the cause of it; and sinne, the cause of that.

A Dejected man is indisposed to good duties; it makes him like an Instrument out of tune, like a Body out of joint, that mooveth both uncomely and painefully : It unfits him to duties towards God, who loves both a chearefull giver and receiver. Dejectednesse makes a man forgetfull of all former blessings, and stoppes the influence of Gods grace for the time present, and that to come: it makes
us

and Meditations. 61

us unfit to receive mercies. A quiet Soule is the seat of wisdom: therefore meekenesse is required, in receiving of that ingrafted Word which is able to save our soules. It is ill sowing in a storme: A stormie spirit will not suffer the Word to take place. Men are deceived, that thinke a dejected spirit to be an humbled spirit: yet it is so, when we are cast downe in the sense of our owne unworthinesse; and then as much raysed, in the confidence of Gods mercie.

SAtan hath never more advantage than upon discontent, it disposeth us for entertaining any Temptation: It
damps

62 *Ejaculations,*

damps the spirits of those that walke the same way with us ; when as we should as good travellers cheere up one another both by word and example. In such a case the wheeles of the soule are taken off, or as it were want oyle , whereby it passeth on very heavily , and no good action comes off from it as it should, which breeds not only uncomfortablenesse, but unsettlednesse in good courses : for a man will never goe on comfortably and constantly in that which he heavily undertakes. So much as we are quiet and cheerfull, so much we live, and are as it were in Heaven : so much as we yeeld to discouragements, we lose so much of
our

and Meditations. 63

our life and happineſſe: Cheerfulneſſe being as it were the life of our lives, and the ſpirit of our ſpirits, by which they are more enlarged to receive happineſſe, and to expreſſe it.

THere is an art or ſkill in bearing troubles, without over-much troubling our ſelves: As in bearing of a burthen, there is a way ſo to poize it, that it weigheth not over-heavy: if it hang all on one ſide, it poiſeth the body down: The greater part of our troubles we pul upon our ſelves, by not parting our care ſo, as to take upon us only the care of duty, and leave the reſt to God: and by mingling our paſſions with our
croſſes,

64 *Ejaculations,*

crosses, and like a foolish Patient, chewing the Pills which we should swallow downe.

WHy should wee dwell too much upon griefe, when wee ought to remove the soule higher. Wee are neereft neighbours unto our selves: when wee suffer griefe like a Canker to eat into the soule, and like a fire in the bones, to consume the marrow, and drink up the spirits, we are accessarie to the wrong done both to our bodies and soules; we waste our owne Candle, and put out our owne Light.

IN great fires men looke first to their Jewels, and then to their

and Meditations. 65

their Lumber: No Iewell is so precious, no possession so rich as the Soule. The account for our owne soules, and the soules of others, is the greatest account; and therefore the care of soules should be the greatest care.

A Godly mans comforts and grievances are hid from the world; naturall men are strangers to them. If we be troubled with the distempers of our hearts, it is a ground of comfort unto us, that our spirits are ruled by a higher Spirit; and that there is a principle of that life in us, which cannot brooke the most secret corruption, but rather casts it out by
an

66 *Ejaculations,*

an holy complaint, as strength of Nature doth poyson, which seekes its destruction. Hee wants spirituall life, that is not at all disquieted : hee abates the vigour and liveliness of his life, that is over-much disquieted.

A Burning Ague is more hopefull than a Lethargie ; so is hee that feesles too much, more happie than hee that feesles not at all : for hee in all his jollitie, is but as a Booke fairely bound, beautifull to the eye while it is shut ; but being opened, is full of nothing but Tragedies : despaire to such, is the beginning of comfort ; trouble, the beginning

and Meditations. 67

ning of peace. A storme is the way to a calme, and Hell the way to Heaven : 'Tis fit that sinne contracted by joy, should be dissolved by griefe. A Christian should neither be a dead Sea, nor a raging Sea. Affections are never well ordered, but when they are fit to have communion with God; to love, joy, trust, and delight in him above all things : for they are the inward movings of the soule, which then move best, when they move us to God, not from him.

A Carnall man is like a Spring corrupted, that cannot worke it selfe cleare, because it is wholly tainted; his
eye

68 *Ejaculations,*

eye and light is darknesse, and therefore no wonder if he seeth nothing. Sinne lyeth upon his understanding, and hinders the knowledge of it selfe; it lyes close upon the will, and hinders the striving against it selfe. That which a carnall man doth for by-ends and reasons, the godly man doth from a new Nature; which if there were no Law to compell, yet it would moove him to that which is pleasing to Christ.

WE cannot say, This or that trouble shall not befall; yet we may by helpe of the Spirit say, Nothing that doth befall, shall make me doe that which is unworthy of a
Chri-

and Meditations. 69

Christian. If wee expect the worst, when it comes, it is no more than wee thought of: if better befalls us, then it is the sweeter to us, the lesse wee expected it.

IN the uncertaintie of all events here, we should labour to frame that contentment in and from our own selves, which the things themselves will not yeeld: frame peace, by freeing our hearts from too much feare; and riches, by freeing our hearts from covetous desires: frame a sufficiencie out of contentednesse. If the soule it selfe be out of tune, outward things will doe no more good than a faire shoo to a goutie foot.

70 *Ejaculations,*

foot. A man shall never live quietly, that hath not learned to be set light by of others. He that is little in his owne eyes, will not be troubled to be little in the eyes of others. Men that set too high a price upon themselves, when others will not come to their price are discontent.

THe state of our soules ought carefully to bee lookt unto. What a shame is it, that so swift and nimble a Spirit as the soule is, that can mount up to Heaven, and from thence come downe into the Earth in an instant, should, whilest it lookes over all other things, over-looke it selfe, and
be

and Meditations. 71

be ignorant of its owne estate?
What we are afraid to doe before men, we should be afraid to think before God. If we cannot prevent wicked thoughts, yet we may denie them lodging in our hearts: No sinne but is easier kept out than driven out. Little risings neglected, cover the soule before we are aware.

AS in prosperity God mingles some crosses, to diet us; so in all crosses, there is something to comfort us. As there is a vanitie lyes hid in the best worldly good, so there is a blessing lyes hid in the worst worldly evill. God usually maketh up that with some advantage

tage in another kinde, wherein we are inferior to others; and deserving nothing, we should be content with any thing.

IT is no selfe-seeking, when we care for no more than that, without which we cannot comfortably serve God. And because some enlargement of condition is that estate wherein we are best able to doe good in, we may in the use of meanes lawfully desire it.

THe disorders of the soule were not naturall, in regard of the first Creation; but since the Fall, they are become naturall. *Adams* person first corrupted our Nature; and Nature being

and Meditations. 73

being corrupted, corrupts our persons; and our persons being corrupted, increase the corruption of Nature, by custome of sinning, which is another Nature in us. As a streame, the farther it runs from the Spring head, the more it enlargeth its Channell, by the running of lesser Rivers into it, untill it empties it selfe into the Sea: so corruption, till it be overtopped with grace, swelleth bigger and bigger.

MEns hearts tell them, they might rule their desires, if they would: Fore-tell a man of any Dish which hee liketh, That there is poyson in it, and he will not meddle with it. So

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tell

74 *Ejaculations,*

tell him, that death is in that sinne which hee is about to commit, and hee will abstaine, if hee beleewe it to be so: if hee beleewe it not, it is his voluntarie unbeleefe and Atheisme.

WEre it not that God, partly by his power suppresseth, and partly by his grace subdueth the disorders of mans nature, for the good of Societie, and the gathering of a Church upon Earth, corruption would swell to that excesse, that it would over-turne and confound all things, together with it selfe. For although there be a common corruption that cleaves to the nature of all men in generall, as men, (as distrust

and Meditations. 75

distrust in God, selfe-love, a carnall and worldly disposition, &c.) yet God so ordereth it, that in some there is an ebbe and decrease; in others (God justly leaving them to themselves) a flow and encrease of sinfulness, even beyond the bounds of ordinarie corruption; whereby they become worse than themselves, either like beasts in sensualitie, or like Devils in spirituall wickednes. Lord circumsise our hearts, and wash us with cleane water; write thy Law within us, and give us thy holy Spirit when wee begge it, that it may be a never-fading Spring of all holy thoughts, desires, and endeavours in us, subduing the seed

76 *Ejaculations,*

of the Serpent, and drying up the issue and spring of our corrupt nature.

MAny, out of a misconceit, thinke that Corruption is greatest, when they feele it most; whereas indeed, the lesse wee see it, and lament it, the more it is. Sighes and groanes of the soule, are like the pores of the body, out of which, in diseased persons, sick humours breake forth, and so become lesse. Vpon every discoverie and conflict, Corruption loses some ground, and Grace gaines upon it. The Doctrine of the Crosse hath the Crosse alwayes following it, which corrupt imagination counteth

and Meditations. 77

counteth the most odious and bitter thing in the World; whereas indeed it is the chiefe course which God takes, in bringing men to Heaven.

IT is an evidence that a man lives more to Opinion than Conscience, when his griefe is more, for being disappointed of outward good things, than for his mis-carriage towards God. It marres all in Religion, when wee goe about heavenly things with earthly affections, and seeke not Christ in Christ, but the World. Imagination is apt to breed false feares, and false feare brings true vexation.

78 *Ejaculations,*

WE should not bring God down to our imaginations, but raise our imaginations up to God: for by forging matter out of it self without ground, the imaginarie grievances of our lives are more then the reall. Many good men are in a long dreame of miserie, and many bad men in as long a dreame of happinesse, till the time of awaking come; and all because they are too much led by appearances.

A Naturall man is ever weaving Spiders webbes, or hatching Cockatrices egges; that is, his heart is exercised either in vanitie or mischief: for not onely the frame of the heart,

and Meditations. 79

heart, but what the heart frameth, is evill continually. Every other creature is naturally carried to that which is helpfull unto it; onely Man is in love with his owne bane, and fights for those lusts that fight against his soule.

TDenesse is the houre of temptation, wherein Satan joynes with our imagination, and sets it about his own work, to grinde his Greefe; for the Soule, as a Mill, either grindes that which is put into it, or else works upon it selfe.

THe ministring of some excellent thought, from what wee heare or see, often

80 *Ejaculations,*

proves a great advantage of spirituall good to the Soule. Whilest *S. Austin*, out of curiositie, desired to heare the eloquence of *S. Ambrose*, hee was taken with the matter it selfe, sweetly flyding together with the words, into his heart.

Some conceit, they may embrace Christ, without his Crosse; and lead a godly life, without persecution: They would pull a Rose, without pricks: But though it may stand with their owne base ends for a time, yet will it not hold out in times of change, when sicknesse of body, and trouble of minde shall come: emptie conceits

and Meditations. 81

conceits are too weake to encounter with reall griefes.

IT is a strong argument, that the Spirit hath set up a Kingdome and order in our hearts, when our spirits rise within us against any thing which lifts it selfe up against goodnesse.

THere is nothing that more mooveth a godly man to renew his interest every day in the perfect righteousness and obedience of his Saviour, than the sinfull stirrings of his soule, when hee findes something in himselfe alwayes enticing and drawing away his heart from God, and inter-
E 5 mingling

82 *Ejaculations,*

mingling it selfe with his best performances.

WE may with better leave use all the comforts which God hath given, to refresh us in the way to Heaven, than refuse them. The care of the outward man bindes Conscience so farre, as that wee should neglect nothing which may helpe us, in a chearefull serving of God, in our places, and tend to the due honour of our bodies, which are the temples of the Holy Ghost, and companions of our soules in all performances : but the intemperate use of the creatures, is the Nurse of all passions ; because our spirits, which are
the

and Meditations. 83

the Soules instruments, are hereby inflamed and disturbed; and it is no wonder, to see an intemperate man transported into any passion.

SAtan and his instruments, by bewitching the imagination with false appearances, mis-leadeth not only the world, but troubleth the peace of men taken out of the world, whose estate is layd up safe in Christ: Who notwithstanding passe their few dayes here, in an uncomfortable, wearisome, and unnecessarie sadnesse of spirit; being kept in ignorance of their happie condition, by Satans juggling, and their owne mistakes, and so come to Heaven

84 *Ejaculations,*

ven before they are aware. Some againe passe their dayes in a golden dreame, and drop into Hell before they thinke of it.

AS the distemper of Fancie disturbing the act of Reason, oftentimes breeds madnesse, in regard of civill conversation; so it breeds likewise spirituall madnesse, carrying men to those things, which if they were in their right wits, they would utterly abhorre.

MEn whose Wills are stronger than their Wits, who are wedded to their own wayes, are more pleased to heare that which complies with their inclinations,

and Meditations. 85

clinations, than a harsh truth, which crosses them; this presageth ruine, because they are not counsellable: Wherefore God suffers them to bee led through a fooles Paradise, to a true Prison; as men that will neither heare themselves, nor others, who would doe them good against their wills.

WHat an unworthy thing is it, that wee should pittie a beast over-loaden, and yet take no pittie of a Brother? Whereas there is no living member of Christ, but hath spiritual love infused into him, and some abilitie to comfort others. Dead stones in an Arch uphold one another, and shall
not

86 *Ejaculations,*

not living ? After Love hath once kindled love, then the heart being melted, is fit to receive any impression. Vnlesse both pieces of the Iron be red hot, they will not joyne together: two spirits warmed with the same heat, will easily solder together.

AS God loves not emptie hands, so he measures fulnesse, not by the hand, but the heart: A Widowes Mite is prefer'd before the Temples Treasure, by Him who never asks how great, but how good our offerings are.

Good fellowship doth no way so well, as in our passage

and Meditations. 87

sage to Heaven: Many sticks layd together, make a good fire; which being single, lose both their light and heat.

REmove the beame from thine owne, if thou wilt clearely see the mote in thy brothers eye: first learne, then teach. He gathers, that heares; he spends, that speaketh: and if we spend before we gather, we may soone prove bankrout.

THe Devil alledged Scripture, to tempt our Saviour; and therefore no marvell though hypocrites make a faire shew, to deceive with a glorious lustre of holinesse, since we see from whence they have it.

No

88 *Ejaculations,*

No Devill is so dangerous as the Religious Devill, which turnes the Tables of God into traps to catch Soules.

SAtan makes the ruggedest way seeme smooth, while we tread in his paths : but turne thy feet unto holinesse, hee blocks up the way with temptation. For never man endeavoured a common good, without opposition; and 'tis a signe the Worke is holy, and the Agent faithfull, when hee meets with strong affronts.

Sometimes the world under-rates him, that findes reason to set an high price upon himselfe : Sometimes againe it
over-

and Meditations. 89

over-values a man, that knowes
just cause of his owne humilia-
tion. If others mistake us, this
can be no warrant for our error.
We cannot be wise, unlesse we
receive the knowledge of our
selves by direct beames, not by
reflection : unlesse wee have
learned to condemne unjust ap-
plauses, & scorning the worlds
flatterie, frowne on our owne
vilenesse, with, *Lord, I am not
worthy.*

GOd gives to his poore con-
scionable servants a kinde
of reverence and respect, even
from those men that maligne
them most, so as they cannot
but venerate whom they hate :
contrariwise, no wit nor power
can

can shield a lewd man from contempt; for the wise providence of God commonly payes us with our owne choise: So that when we thinke we have brought about our owne ends, to our best content, we bring about his purposes, to our owne confusion.

H*erod* had so much Religion, to make scruple of an Oath, though not of a Murther. No man casts off all justice and pietie at once; but whilest he gives himselfe over to some sinnes, he stops at others. It was Lust that carryed *Herod* into Murther. The proceedings of sinne are more hardly avoided than the entrance: who so
gives

and Meditations. 91

gives himsele leave to be wicked, knowes not where he shall stay.

OVr hood-winkt progenitors would have no eyes, but in the heads of their ghostly Fathers; and we are so quick-sighted in our owne eyes, that we pittie the blindnesse of our able Teachers. It is the boldnesse of Nature, upon an Inch given, to challenge an Ell: for finding our selves graced with some abilitie, wee strait flatter our selves with a facultie of more.

IT hath ever bin Gods wont, by small Precepts to trie mans obedience; which is so much

92 *Ejaculations,*

much the more, as the thing required is lesse: hee'l trie thee with a trifle, before hee' trust thee with a talent; and obedience ever meets a blessing.

IT is most seasonable in our worst, to thinke of our best estate: for both that thought will be best digested, when wee are well; and that change best prepared for, when farthest from us.

HOW indulgent is the wicked rich man, in studying his owne miserie: Famine is his food, and Toyle his recreation; Cares are his cheeres, and Torment his glory. Hee remembers not, that his wealth
bath

and Meditations. 93

hath wings, which pluckt or cut, flye away: or that his Soule hath so : but, *Thou foole, this night*, and it flyes from thy Riches to Hell.

I Like silent speaking well, when our actions supply the office of our tongue. Give me the Christian that's more seene than heard ; for a loud tongue and a silent hand never escapes the brand of an hypocrite.

SAtan hath most advantage in solitarinesse, and therefore sets upon Christ in the Wildernesse, and upon *Eve* single ; and it is added to the glory of Christs victorie, that hee overcame him in a single com-

94 *Ejaculations,*

combat, and in a place of such advantage. Wherefore, those that will be alone, (being cast downe by any spirituall temptation) doe as much as in them lyeth, tempt the Tempter himselfe to tempt them.

AS wee ought not to reject the comfort of our friends in adversitie, so should we not build too much upon humane comforts : Men being at the best, but Conduits of comfort, and such as God freely conveyeth comfort by ; taking libertie often to denie comfort by them, that so hee may be acknowledged the God of all comfort.

We

and Meditations. 95

WE must not goe to the Surgeon for everie scratch: opening of our estates to others is not good, but when it is necessarie; and it is not necessarie, when wee can fetch supply from our owne store: For God would have us tender of our reputations, except in some speciall cases, wherein we are to give him the glory, by a free and full confession.

A Wicked man, beaten out of earthly comforts, is as a naked man in a storme, and an unarmed man in the field; or as a Shippe tossed in the Sea, without an Anchor, which presently dasheth upon Rocks, or falleth upon Quick-sands.

But

96 *Ejaculations,*

But a Christian, when hee is driven out of all comforts below, nay, when God seemes to be angry with him; he can appeale from God angry, to God appeased; he can wrestle and strive with God, by Gods owne strength; fight with him with his owne weapons, and plead with him by his owne arguments, till he obtaine the comfort he desireth.

IT is an infallible rule of discerning a man to be in the state of Grace, when he findes every condition draw him nearer unto God: For thus it appeares, that such love God, and are called of him, unto whom all things worke together for the
the

and Meditations. 97

the best. Grace dormant without exercise, doth not secure us. The soule without action, is like an instrument not plaied upon, or like a ship alwaies in the haven. Even life it selfe is made more lively by action: and by stirring up the grace of God in us, sparkles come to be flames, and all graces are kept bright.

WHen the soule suffers it selfe by somthing here below to be drawne away from God, 'tis his mercy to us, that we should find nothing but trouble & unquietnes in any thing else, that so wee might remember from whence we are fallen, and returne home againe: and it

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98 *Ejaculations,*

is a good trouble that frees us from the greatest trouble, and brings with it the most comfortable rest. The soule naturally sinks downewards, and therefore had need to be often wound up: but after that Gods spirit hath touched the soule, it will rather be quiet till it stands pointed Godward; in whom there is both worth to satisfie, and strength to support it. If we resolve in Gods power, and not our own, and be strong in the Lord, and not in our selves, then it matters not what our troubles or temptations be, either from within or without: for Trust in God at length will triumph.

Grace,

and Meditations. 99

GRace, like oyle will ever be above: and though the soul be overborne with passion for a time, yet if grace have once truly seasoned it, it will worke it selfe into freedome again. The eye, when any dust falls into it, is not more tender and unquiet till it bee wrought out againe, than a gracious soul being once troubled: The spirit, as a spring, will be cleansing it selfe more and more; whereas the heart of a carnall man is like a standing poole, whatsoever is cast into it, there it rests: trouble and disquietnesse in him are in their proper place: It is proper for the sea to rage and cast up durt: and God hath set it downe for an eternall rule, That vexa-

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100 *Ejaculations,*

tion and sinne shall be inseparable.

IF Man withdraw himselfe from Gods gracious government of him to happinesse, hee will soone fall under Gods just government of him to deserved misery: If he shakes off Gods sweet yoake, hee puts himselfe under Satans heavy yoake, who as Gods Executioner hardens him to destruction; and so while hee rushes against Gods will, he fulfils it, and whilest he will not willingly doe Gods will, Gods wil is don upon him against his will.

FOr setting our Faith the more, God taketh liberty in using

and Meditations. 101

using weake meanes to great purposes, and setteth aside more likely and able means; yet sometimes he altogether disableth the greatest meanes, and worketh often by no meanes at all. Nay God often bringeth his will to passe by crossing the course and streame of meanes, to shew his owne soveraigntie, & to exercise our dependance.

T Here is nothing so high, that is above Gods providence; nothing so low that is beneath it. Nothing so large, but is bounded by it. Nothing so confused, but God can order it. Nothing so bad, but he can draw good out of it. Nothing so wisely plotted, but God can

102 *Ejaculations,*

disappoint it ; as *Achitophels* counsel: nothing so weakly carried, but he can give a prevailing issue unto it. Nothing so natural, but he can suspend its operation, as heavy burdens from sinking, fire from burning, &c.

W Here a fearful spirit, & a melancholy temper, a weak iudgement and a scrupulous conscience meet in one, there Satan and his, together with mens owne hearts, (which like *Sophisters* are continually cavilling amongst themselves,) worke much disquiet, and makes the life uncomfortable. But in this case, wee should wholly resign our selves up unto God, with *Dauids* words: *Here I am, let the Lord deale with mee*

and Meditations. 103

me as seemeth good unto him. For God oft wraps himselfe in a cloud, and will not be seen till afterward. Where wee cannot trace him, we ought with Saint *Paul* to admire and adore him; for all Gods dealings will appeare beautifull in their due season, though wee for the present see not the contiguitie and linking together of one thing with another.

NOthing should displease us that pleaseth God, neither should any thing be pleasing to us that displeaseth him. A godly man in all estates and conditions, sayes Amen, to Gods Amen, and puts his *fiat* and *placet* to Gods. As the sea

104 *Ejaculations,*

turnes all rivers into his owne rellish, so he turnes all to his owne spirit, and makes whatso- ever befalls him, an exercise of some vertue. Thus hee inioyes heaven, in the world under hea- ven: and Gods kingdom comes, where his will is thus done and suffered.

AS beasts that cannot en- dure the yoke at the first, after they are inured a while unto it, beare it willingly, and carry their worke more easily by it: So the yoke of obedience makes the life regular and qui- et. The meeting of authoritie and obedience together, main- taine the order and peace of the world.

Salva-

and Meditations. 105

Salvation comes to bee sure unto us, whilst by Faith looking to Gods promises, (and to God himselfe freely offering grace therein) the soule resignes up it selfe to God, making no further question from any unworthinesse of its owne: for doubtlesse he will make good whatever he hath promised for the comfort of his children. And what greater assurance can there be, than for Being it selfe to lay its being to pawne? and for Life it selfe to lay life to pawne? and all to comfort a poore soule. By the bare word of God it is alone, that the Covenant of day and night, and the preservation of the world from any further overflowings

106 *Ejaculations,*

of waters, continueth: which if it should fail, yet his Covenant with his people should abide firm for euer, though the whole frame of nature were dissolved.

GOd (simply considered) is not all our happinesse, but God as trusted in ; and Christ as we are made one with him. The soule cannot so much as touch the hem of Christs garment, but it shall find vertue comming from him to sanctifie and settle it: God in Christ is full of all that is good: when the soule is emptied, enlarged and opened by Faith, to receive goodnesse offered, there must needs follow sweet satisfaction.

None

and Meditations. 107

NOne can know the truth of God, so as to build upon it, but by the Truth it self, and the spirit revealing it by its owne light to the soul. And that soul which hath felt the power of truth, in casting it downe and raising it up againe, will easily bee brought to rest upon it. Wee must apprehend the love of God and the fruits of it, as better than life it self, and then chusing and cleaving to the same will soon follow. Perfect faith dares put the hardest cases to its soule, and then set God against all that may befall it. There is no readier way to fall, than to trust equally to two stayes, whereof one is rotten, and the other sound: God will
be

108 *Ejaculations,*

be trusted alone, or not at all : those that trust to other things with God, trust not him, but upon pretence to carry their double minds with lesse check.

WHen the darkenesse of the night is thickest, then the morning beginnes to dawne : deep extremities are to the wicked a ground of utter despaire; but to him that is acquainted with the ways of God they are a rise of exceeding comfort: for infinite power and goodnesse can never bee at a losse; neither can Faith, which looks to that, ever be at a stand: in a hopelesse estate a Christian will see some dore of hope opened, because God is ever neereſt

and Meditations. 109

neerest to us, when we stand most in need of him. Gods truth and goodnesse is unchangeable, he never leaves those that trust in him.

AS God commands us to trust him in doing good, so should wee commit our soules to him in wel-doing, and trust him when wee are about his owneworks, and not in the works of darknesse: wee may safely expect God in his waies of mercy, when wee are in his waies of obedience.

THe heart is never drawne to any sinfull vanitie, or frightened with any terrour of trouble: til faith first loseth the
fight

110 *Ejaculations,*

sight and estimation of divine things, and forgets the necessitie and excellencie of them: when the great things of God are brought into the heart by faith, what is there in the whole world that can out-bid them. Faith preserves the chastitie of the soule, and cleaving to God is a spirituall debt which it oweth him: whereas cleaving to the Creature, is spirituall adultery.

WE cast away floures after once wee have had the sweetnes of them, because there is not still a fresh supply of sweetnes in them: what ever comfort is in the creature, the soule will spend quickly, and
looke

and Meditations. III

looke still for more, whereas the comfort we have in God is undefiled, and fadeth not away. Outward things are onely so far forth good, as we doe not trust in them. Thornes may be touched, but not rested on, for then they will pierce: wee must not set our hearts upon those things, which are never evill to us but when wee set our hearts upon them.

WHere affections to any thing below get much strength in the soule, it will by little and little bee so overgrowne, that therewill bee no place left in it either for Object or Art, God, or Trust in him, which is (as it were) the mother-

112 *Ejaculations,*

mother root and great veine, whence the exercise of all graces have their beginning and strength. An Heire doubts not but his father will provide him food and nourishment, and give him breeding futable to his future condition. It is a vaine pretence to beleeve that God will give us Heaven, and yet leave us to shift for our selves in the way.

PLants move not from place to place, because they finde nourishment where they stand: but living creatures seeke abroad for their food, and to that end have a power of moving from place to place; and this is the reason why trust is expressed

and Meditations. 113

sed by going to God with an humble boldnes, which carries the soule out of in selfe, to rely wholly upon his all-sufficiency.

THose that take liberty in things they either know or doubt will displease God, shew they want the feare of God, & the want of feare shews their want of dependencie, and therefore want of trust. Dependencie is alwaies very respectiue, it studieth contentment, and care to comply: and therefore he that commits his soule to God to save, wil commit his soule to God to sanctifie and guide in a way of wel pleasing. Not only the tame, but the most savage creatures will bee
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114 *Ejaculations,*

at the becke of those that feed them, though they are ready to fall violently upon others: Disobedience therefore is against the Principles of Nature.

GOd can convey himselfe more comfortably to us when hee pleaseth, without means, than by means: and true Trust, as it sets God highest in the soule, so in dangers and wants it hath present recourse to him (as the Conies to the rockes) patiently waiting his leisure: for God seldome makes any promise to his children, but he exerciseth their trust in waiting long before, as *Abraham* for a sonne, *David* for a kingdome, the whole world for Christs comming, &c. A

A Ship that lies at anchor may be something tossed, but yet it still remaines so fastened, that it cannot be carried away by winde or weather: the soule after it hath cast anchor upon God, may bee disquieted awhile, but this unsetling tends to a deeper setling: the more we beleeve, the more we are established: Faith is an establishing grace, by faith wee stand, and stand fast, and are able to withstand whatsoever opposeth us: for what can stand against God, upon whose truth and power faith relies.

IT requires a great deale of selfe-deniall, to bring a soule either swelling with carnall

116 *Ejaculations,*

nall confidence, or sinking by feare and distrust, to lie leuell upon God, and cleave fast to him: Square will lie fast upon square, but our hearts are so full of unevennesse, that God hath much adoe to square our hearts fit for him; notwithstanding the soul hath no true rest without this.

A spirit set in tune, and assisted by a higher spirit, will stand out against ordinary assaults, but when God (who is God of the spirits of all flesh) shall seem contrary to our spirits, we shall then find small relief elsewhere. Needs must the soule be in a wofull plight, when God seemes not onely to be

and Meditations. 117

be absent from it, but an enemy to it.

SIn is nothing so sweet in the committing, as it is heavy and bitter in the reckoning. There is not the stoutest man breathing, but if God set his conscience against him, it will pull him downe and lay him flat, and fill him with such inward terrors, that hee shall bee more afraid of himselfe than of all the world beside.

THere is something in the very greatnesse of sin, that may encourage us to goe to God: for the greater our sinnes are, the greater the glory of his powerfull mercy in pardoning will

118 *Ejaculations,*

will appeare. The great God delights to shew his greatnesse in the greatest things, hee delighteth in mercy, it pleaseth him, nothing so well, as being his chiefe Name. His mercy is not only above his own works, but above ours also: if we could sin more then he could pardon, then wee might have some reason to despaire. Despaire is a high point of Atheism, it takes away God and Christ both at once. *Iudas* in betraying our Saviour was occasion of his death as man: but in despairing he did what lay in him to take away his life as God. Wherefore we should never thinke the dore of hope to be shut against us, if we have a purpose to turn
unto

and Meditations. 119

unto God. Invincible mercy will never be conquered ; and endlesse goodnesse never admits of bounds or ends. If Christ be the Phisitian, it is no matter of how long continuance the disease be: hee is good at all diseases, and will not endure the reproach of disability to cure any.

AS in the sinne against the holy Ghost, feare shewes that we have uot committed it: so a tender heart fearing lest the time of true repentance is past, shewes plainly that it is not past. God is more willing to entertaine us, than we are to cast our selves upon him. As there is a fountaine opened for
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120 *Ejaculations,*

sin and for uncleannesse; as it is a living fountain of living water, that runs for ever, and can never be drawne dry.

ALl men are not affected with a like sorrow for sin: God giveth some larger spirits, and so their sorrowes become larger. Some upon quicknesse of apprehension, and the ready passages betwixt the brain and the heart, are quickly moued: where the apprehension is deeper, and the passages slower, there sorrow is long in working, and long in removing: the deepest waters have the stillest motion. Iron takes fire more slowly than stubble, but then it holds longer. It is fitter to leave it
it

and Meditations. 121

it to Gods wisdom to mingle the portion of sorrow, than to be our owne chusers.

IF wee grieve that we cannot grieve, and so far as it is sin, make it our grief, it should not hinder us from going to Christ, but rather drive us to him: God delights not in our sorrow; if we could trust in him without much sorrow, then it would not be required: and though want of feeling be quite opposite to the life of grace: yet sensiblenesse of the want of feeling, shewes some degree of the life of grace. When that which is wanting in grief for sin, is made up in feare of sinning, there is no great cause of complaint or

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122 *Ejaculations,*

the want of griefe: for this holy affection is the awe-band of the soule, whereby it is kept from starting from God and his waies. That measure of griefe and sorrow is sufficient, which brings us and holds us to Christ.

WE should grieve for our sins, and reioice for our griefe: and though wee can neither love nor grieve, nor ioy of our selves as we should, yet are we often guilty in giving a checke to the spirit, stirring these affections in us: which is the maine cause of the many sharp afflictions wee endure in this life, though Gods Love in the maine matter of salvation

and Meditations. 123

tion bee most firme unto us.

GRiefe is no farther good,
than it makes way for ioy:
which caused our Saviour to
ioyne them together: *Blessed are
the mourners, for they shall be com-
forted* : it is one maine end of
Gods leaving us in a sorrowfull
condition, that we may live and
die by faith in the perfect righ-
teousnesse of Christ, whereby
we glorifie God more, than if
we had perfect righteousnesse
of our owne.

OVr corruptions are Gods
enemies, as well as ours:
therefore in trusting to him,
and fighting against them, wee
may be sure he will take our

124 *Ejaculations,*

part in vanquishing them. The looking too much to the Anakims and Gyants, and too little to Gods omnipotency, shut the Israelites out of Canaan, and put God to his Oath, that they should never enter into his rest : And it will exclude our souls from happines at length, if looking too much on these Anakims or great corruptions within and without us, we basely despaire, and give over the Field : what coward will nor fight, when hee is sure of helpe and victorie ?

THough God be of pure eyes, yet he looks upon us his poore Creatures, in him who is blamelesse, and without spot,

and Meditations. 125

spot, who by vertue of his sweet smelling sacrifice appeares for us in heaven, and mingles his odors with our services; and in him will God be knowne to us by the name of a kinde Father, not onely in pardoning our deserts, but accepting our endeavours.

WHatsoever comfort we have in goods, friends, health, or other Blessings, it is all conveyed by God, who still remaines, though these bee taken from us: And we have him bound in many promises for all that is needfull for us: we may sue him upon his owne bond. Can we thinke that hee who will give us a Kingdome,

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will

126 *Ejaculations,*

will faile us in necessary provision to bring us thither, who himfelfe is our portion.

DEparture of friends should not be grievous unto us: A true Beleever is unto Christ as his Mother, Brother and Sister, because he carries that affection to them, as if they were so indeed to him. As Christ makes us all to him, so should wee make him all in all to our selves. If all comforts in the world were dead, wee may enioy them still in the living Lord.

Health is at Gods command, and sicknesse stayes at his rebuke. The time of sicknesse

and Meditations. 127

nesse is a time of purging from that defilement we gathered in our health, till wee come purer out : which should moue us the rather willingly to abide Gods time. Blessed is that sicknesse that proves the health of the soule : we are best for most part when wee are weakest. Then onely it truly appeares what good proficients we have been in the time of health.

IN all kinde of troubles, it is not the Ingredients that God puts into the cup, so much afflicts us, as the Ingredients of our distempered passions mingled with them. The sting and coare of them all is sinne : when that is not onely

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pardoned, but in some measure healed, and the proud flesh eaten out, then a healthy soul will beare any thing: when the conscience is once set at liberty, we cheerfully undergoe any burthen. But it is a heavy condition to be under the burthen of trouble, and under the burthen of a guilty conscience both at once. When men will walke in the light of their own fire, and the sparks which they have kindled themselves, it is iust with God that they should lie downe in sorrow.

IN all sorts of injuries which we suffer, we should commit our cause to the God of vengeance, & not meddle with his prerogative:

and Meditations. 129

rogative: he will revenge better than we can, and more perhaps than we desire. The wronged side is the safer side. If in stead of meditating revenge, we can so overcome our selves as to pray for our enemies, and deserve wel of them, we shal both sweeten our owne spirits, and prevent a sharp temptation which wee are prone unto, and have an undoubted argument, that we are sons of that Father that doth good to his enemies, and Members of that Saviour that prayed for his persecutors: and withall, by heaping coles upon our Enemies heads, wee shall melt them either to conversion or confusion.

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WEe are not disquieted when wee put off our clothes and go to bed, because we trust Gods ordinary Providence to raise us up again: And why should wee be disquieted when we put off our bodies, and sleep our last sleep: considering we are more sure to rise out of our graves, than out of our beds. Nay we are raised up already in Christ our Head, who is the Resurrection and the life; in whom we may triumph over death, that triumpheth over the greatest Monarchs, as a disarmed and conquered Enemy.

That which belongsto u's in our calling, is care of discharging our duty : that
which

and Meditations. 131

which God takes upon him is assistance and good successe in it. Let us do our work, and leave God to do his owne. Diligence and trust in him is onely ours, the rest of the burthen is his. He stands upon his credit so much, that it shall appeare wee have not trusted him in vaine, even when we see no apparance of doing any good. *Peter* fished all night & catcht nothing: yet upon Christs word casting in his net again, he caught so many Fish as brake it.

COverousnesse (when men wil be richer than God wil have them) troubles all, it troubles the house, the whole family, and the house within us, our pretious

132 *Ejaculations,*

precious soule, which should be a quiet house for Gods Spirit to dwell in, whose Seat is a quiet Spirit. If men would follow Christs method, and *seeke first the Kingdome of Heaven,* doubtlesse all other things should be cast upon them.

GOD is neereſt to us in troubles: when our enemies on earth conclude our utter overthrow, God is in Heaven concluding our glorious deliverance. Vſually after the loweſt Ebbe, followes the higheſt Spring-tide. Chriſt ſtands upon Mount Sion, and will worke our raiſing by that very meanes by which our enemies ſeek to ruine us. There is no condition
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and Meditations. 133

so ill, but there is Balme in Gilead, Comfort in the God of Israel. The depths of miserie are never beyond the depths of mercy. Naturall men from the common light of Nature discovering there is a God, will in extremities run unto him; and God as the Author of Nature will sometimes heare them; as he doth the young Ravens that cry unto him. But comfortably and with assurance those onely have a familiar recourse unto him, that have a sanctified suitable disposition unto God, as being well acquainted with Him. It is an excellent ground of sincerity, to desire the favour of God, not so much out of self-aines, as that God may have the

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the more free and full praise from us: considering the soul is never more fit for that blessed duty, than when it is in a cheerful plight.

IF we seriously think of what is our Duty, God will surely thinke of what shall bee for our Comfort: we shall feel God answering what we look for from Him, in doing what he expects from us. Can we have so meane thoughts of Him, that wee should intend his glory, and he not much more intend our good. Yet many doe grossely mistake, in taking Gods curse for a blessing: To thrive in an ill way is a spirituall iudgement, extremely hardening the heart.

There

and Meditations. 335

There can neither be grace nor wisdom in settling upon a course, wherein we can neither pray to God for successe in, nor blesse God when he gives it.

WHen we are at the lowest, yet it is a mercy that we are not consumed: wee are never so ill, but it might be worse with us: whatsoever is lesse than Hell is undeserved: and it is a matter praise worthy to God, that we yet have time and opportunitie to get into a blessed Condition.

THe Apostle thought it the first duty in affliction, to pray. *Is any afflicted, let him pray: Is any joyfull, let him sing*
Psalmes.

Psalmes. Praising of God is then most comely, (though never out of season) when God seems to call for it by renewing the sence of his mercies in some fresh favours toward us. If a Bird will sing in Winter, much more in the Spring. If the heart be prepared in the winter time of Adversitie to praise God, how ready will it be when it is warmed with the glorious sunshine of his Favour.

O Vr life is nothing but as it were a Webb woven with interminglings of wants and favours, crosses and blessings, standings and failings, combat and victory: therefore there should be a perpetuall intercourse

and Meditations. 137

course of praying and praising in our hearts. We should often apply these generalls of Holy-writ to our selves, to stir up our hearts to praise God: *He will never leave nor forsake us: he will be with us in fire and water: the issue of all things shall be for our good: we shall reap the quiet fruit of righteousness, and no good thing will he withhold from them that live a godly life.* If wee had a spirit of Faith, to apply such like generall promises, wee should see much of Gods goodnesse in particular toward us. God promiseth the forgivenessse of sin, and yet thou findest the burthen thereof daily upon thee; Neuerthelesse cheere up thy selfe, when the Morning is darkest

138 *Ejaculations,*

keft, then comes day ; after a weary weeke comes a Sabbath, and after a fight, victory will appeare : wee must endure the working of Gods Phyficke : when the fick humor is carried away and purged, then we fhall enioy defired health.

PRaising of God may well be called, Incense: becaufe as it is fweet in it felfe, and fweet to God, fo it sweetens all that comes from us : Wee cannot love and joy in God, but he wil delight in us; when we neglect the praifing of God, wee lofe both the comforts of his Love and our owne too. Our praifing God fhould not bee as sparkes out of a flint, but as water out
of

and Meditations. 139

of a Spring, natural, ready, free, as Gods Love to us; as Mercy pleaseth him, so should praises please us; For unthankfulnesse is a sin detestable both to God and man: and the lesse punishment it receives from humane lawes, the more it is punished inwardly by secret shame, and outwardly by publicke hatred, if once it prove notorious.

THe living God is a living Fountaine, never drawne dry: he hath never don so much for us, but he can and will doe more: If there be no end of our praises, there shall be no end of his goodnes: by this means we are sure never to bee very miserable: how can he be dejected,
that

140 *Ejaculations,*

that by a sweet communion with God, sets himselfe in heaven ? nay maketh his heart a kind of heaven, a Temple, a Holy of Holies, wherein Incense is offered unto God ? A thankful heart to God for his Blessings is the greatest Blessing of all : But were it not for a few gracious Soules, what Honour should God have of the rest of the unthankfull world ? which should stir us up the more to be Trumpets of Gods Praises in the midst of his Enemies ; because this (in some sort) hath a Prerogative above our praising him in Heaven : for there God hath no Enemies to dishonor him.

God

and Meditations. 141

GOd is Salvation it self, and nothing but Salvation: and though our sins for a time may stop the current of His Mercy, yet it being above all our sins, will soone scatter that cloud, remove that stop, and then wee shall see and feele nothing but salvation from the Lord, all his wayes are Mercy and Peace, to a repentant Soule that casts it selfe upon him. We should not therefore so much looke what destruction the Devill and his threaten, as what salvation God promiseth. Canot he that hath vouchsafed an issue in Christ from eternall death, vouchsafe an issue from all temporall evils? He that brought us into trouble can easily make a way out

142 *Ejaculations,*

out of it when he pleaseth: this should be a ground of resolute and absolute obedience even in our greatest extremities; considering God will either deliver us from death, or by death, and at length out of death.

CAinish hypocrites hang downe their heads when God lifts up the countenance of their brethren: when the countenance of Gods children cleers up, then their enemies hearts and looks are cloudy; Ieruselems joy is Babylons sorrow: It is with the Church and Her enemies as it is with a balance, the scales whereof when one is up, the other is downe: The reason why wicked men
gnash

and Meditations. 143

gnash their teeth at the sight of Gods gracious dealing, is, that they take the rise of Gods children to be a presage of their ruine. Which lesson *HAMANS* wife had learned.

SALVATION is Gods own work, humbling and casting down is his strange Worke, whereby he comes to his owne worke. For when he intends to save, he wil seem to destroy first: whom he will revive, he will kill first. Grace and Goodnesse countenanced by God, have a native in-bred majesty in them, which maketh the face to shine, and borroweth not his lustre from without, which God at length will have to appeare in its own like-

144 Ejaculations,

likeneſſe, howſoever malice may caſt a vaile thereon, and diſguiſe it for a time.

WHat comfort was it for *Adam* when hee was ſhut out of Paradife, to looke upon it after he had loſt it: the more excellencies are in God, the more our grief if we have not our part in them: the very life-bloud of the Goſpell lies in a ſpeciall application of particular mercy to our ſelves, without which we can neither entertain the Love of God, nor returne Love againe; whereby we loſe all the comfort God intends us in his Word, which of purpoſe was written for our ſolace and reſreſhment.

Pre-

and Meditations. 145

PRetend not thy unworthi-
nesse and unabilitie to keep
thee off from God ; for this is
the way to keep thee so still.
God bids us draw neer to Him,
and Hee will draw neere to us.
Whilst we in Gods own wayes
draw neere to Him, and labour
to entertaine good thoughts of
Him, He will delight to shew
himselſe fauourable unto us :
whileſt we are ſtriving againſt
an unbeleeving heart, Hee will
come in and helpe us, and ſo
freſh light will come in. God
alone muſt help us, and if ever
Hee helpe us, it muſt be by ca-
ſting our ſelves upon him : for
then he will reach out himſelſe
unto us, in the promiſe of mer-
cy to pardon our ſin, and in the

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pro-

146 *Ejaculations,*

promise of Grace, to sanctifie
our Natures.

Spirituell Comforts in distresse, such as the world can neither give nor take away, shew that God lookes upon the soules of his, with another eye than he beholdeth others : He sends a secret Messenger, that reports his peculiar Love to their hearts. He knowes their soules, and feeds them with his hidden Manna : the inward peace they feele is not in freedom from trouble, but in freeness with God in the midst of trouble.

S*Echem* had not sinned, if *Dinah* had not tempted him.
Immo-

and Meditations. 147

Immodestie of behaviour makes way to Lust, and gives life unto wicked hopes. Lust commonly ends in loathing. But *Sechem* would salve up his sinne with an honest satisfaction : but actions ill begun, are hardly salved up with late satisfaction; whereas good entrances give strength to the proceedings, and successe to the end. *Dinahs* brethren pretend Religion, (we cannot give our sister in mariage to an uncircumcised man :) here God is in the mouth, and Satan in the heart. A smiling malice is most deadly, and hatred doth most ranckle the heart, when it is kept in and dissembled. *Iacobs* sonnes think of nothing but re.

148 *Ejaculations,*

venge, and which is worst, begin their crueltie with craft, and end their craft with Religion. Bloudiest projects have ever wont to be thus coloured; for the worse any thing is, the better shew it desires to make; and contrarily, the better colour is set upon vice, the more odious it makes it: for as every simulation addes to an evill, so the best addes most evill: Indeed filthinesse should not have bin wrought in Israel, nor should murther have been wrought by Israel: Cursed be their wrath, for it was fierce, and their rage, for it was cruell. To punish above the offence, is no lesse injustice than to offend: and to execute rigor upon a submisse offender

and Meditations. 149

sendor, is more mercifull than just. The idle curiositie of *Dinah* bred all this mischief: what great evils arise from small beginnings? Ravishment followes her wandring; upon her ravishment, murther; and upon the murther, spoile. It is holy and safe, to be jealous of the first occasions of evill, either done or suffered.

IF *Thamar* had not put off her widowes apparell, *Judah* had not taken her for a whore: Immodestie of outward fashion or gesture, bewraies evill desires: the heart that means well, will never wish to seem ill, for commonly we affect to shew better than we are, and it is no trusting
G 3 of

150 *Ejaculations,*

of those which wish not to appeare good. *Thamars* belly swells, and *Iudahs* heart swells with rage, Let her be burnt. How easie is it to detest those sinnes in others, which wee flatter in our selves ? Even in the best men nature is partiall in it selfe : it is good to sentence others frailties with the remembrance of our owne : *Iudah* no sooner sees the signals, but confesseth his shame ; She is more righteous than I. God will find a time to bring his children upon their knees, and to wring from them penitent Confessions; and rather than he will not make them soundly ashamed, he will make them Trumpets of their owne reproach. There
is

is nothing more thankelesse or dangerous, than to stand in the way of a resolute sinner : that which doth correct and oblige the Penitent, makes the wilfull mind furious and revengefull.

MEe thinks it is torment enough for the poore man to want, and yet I see every man ready to adde to his affliction by neglect. Proud *Haman* was hanged, and poore *Mordecai* raised to his honour. There is no man so fixt in greatnes, but may fall : nor any so low in miserie, but may rise : why then should wee slight any mans meanes, since we know not his destinie. Nothing doth so powerfully call home the conscience as affliction:

H 4

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fiction : neither need wee any other act of memorie for sinne, than miserie.

Actions salved up with a free forgivenesse, are as not done : and as a bone once broke is stronger after well setting, so is Love after reconciliation. Yet as wounds though healed leave a scar behind them; so injuries (though remitted) leave a guilty remembrance in the actors, and it must bee a great favor that can appease the Conscience of a great injurie : for a guilty conscience seldom thinks it selfe safe.

Corruption when it is checked, growes mad with rage,
as

and Meditations. 153

as the vapour in a cloud, which would not make that fearefull report, if it met not with opposition. A good heart yeelds at the stillest voice of God ; but his most gracious motions harden the wicked. Many would not have been so desperately fetled in their sins, had not the Word controlled them. Any thing seems due worke to a carnall minde, save Gods service; nothing superfluous, but religious duties. Christ tells us there is but one thing necessarie; Nature saith, there is nothing but that needlesse.

Religion doth not call to a weake simplicitie, but allowes as much of the Serpent

154 *Ejaculations,*

as the Dove. Lawfull Policies have from God both liberty in the use, and blessing in the successe. A wicked heart never looks inward to it self, but outward to the Reproover : if that afford exception, it is enough : as Dogs run first to revenge on the stone. What matter is it to me, who he be that admonishes mee ? Let me looke home unto my selfe, and also to his advice; if that be good, my shame's the more to be reprov'd by an evill man. As a good mans allowance cannot warrant evill, so an evill mans reproof may remedy evil.

NOthing but innocencie and knowledge can give sound confidence to the heart.

Ignor.

and Meditations. 155

Ignorance, as it makes bold, intruding men into unknowne dangers, so it makes men often causelessly fearfull. *Herod* feared Christs comming, because hee mistooke it; had the tyrant known the manner of his spirituall regiment, hee had spared both his owne fright, and the bloud of others. And hence it is that wee feare death, because we are not acquainted with the vertue of it.

Wordly Cares are fitly compared to Thornes; for as they choke the Word, so they prick our Soules: Neither can the word grow up amongst them, nor the heart rest upon them: Spirituall Cares are as sharp,

156 *Ejaculations,*

sharp, but more profitable. They paine us, but leave the soule better : they breake our soule, but for a sweeter rest : we are not well, but either while we have them, or after wee have had them. It is impossible to have spirituall health without these, as to have bodily strength with the other. Hee lives most contentedly, that is most secure for this World, most resolute for the other.

SAtan never feares us, but when we are well imploied : and the more likelihood hee sees of our profit, the more is his envy and labour to distract us : he is ever busiest in our best actions, and most in the best
part

and Meditations. 157

part of the best, as in the end of prayer, when the heart should close up it self with most comfort. We should therefore strive so much the more towards our own good, as his malice strives to interrupt it. We do nothing if we contend not when wee are resisted. The Devill steals upon us suddenly by temptations, because he would foile us: and if we be not armed ere we be assaulted, wee shall be foiled ere we can be armed.

HE that intermits good Duties, incurreth a double losse: of the blessing that followeth good, and of the faculty in doing it. Want of use causeth disabilitie, as Custome, per-

perfection: He that omits prayer in his closet, can hardly pray in publique, but with a cold formalitie. Hee that discontinues meditation, shall be long in recovering; whereas the man inured to this exercise, performs both well and with ease.

Christianity is both an easie yoke, and a hard : hard to take up, easie to beare when once taken. The heart requires much labour ere it can be induced to stoop under it, and finds as much content when it hath stooped. The worldling thinks Religion great servitude : but the Christian knowes whose slave he was, till he entred into this service, and that no bondage

and Meditations. 159

dage can bee so ill, as freedome from these bands. Every good action hath his let, and hee can never be good as he ought, that is not resolute. The regenerate Christian both is, and knowes himselfe truly great, and there-upon mindeth and speaketh of spirituall, immortall, glorious, Heavenly things : but every Worldling is base minded, and therefore his thoughts creepe still low upon the earth. The more the soule stoopeth to earthly matters, the more unregenerate it is.

ALl our future good wee hold only in hope: and the present fauour of God, wee have many times when we feelee
it

60 *Ejaculations,*

it not. The stomacke finds the digestion, even in sleep, though we perceive it not: We are most happy when wee know our selves so : But miserable were many Christians, if they could not be happy, and know it not. It is not a mans naturall parts, but his graces that crown him: honest fottishnesse, is better than prophane eminence: None ever did so much mischief to the Church, as those that have been exeellent in wit and learning: others have been spitefull enough, but were not able to accomplish their malice. That Enemy is most to bee feared, that hath both strength and craft to hurt us.

The

and Meditations. 161

THe Conscience can have no perfect peace, while sinne is within to vexe it, no more than an angry swelling can cease throbbing & aching, while the Thorne or corrupted Matter lies rotting underneath. Time, that remedies all other evils of the mind, encreaseth this: which like to bodily diseases, proves worse with continuance, and growes upon us with our age. Sin is a perpetuall Make-bait betwixt God and man, betwixt a man and himselfe, ever working secret unquietnesse to the heart. The guilty man may have a seeming Truce, a true peace hee cannot have: which makes the galled soule seek refreshing in varietie
of

162 *Ejaculations,*

of pleasures, places, and companies; yet after many such vaine wearyings, finds no rest, but complaines of remedlesse and unabated torment: for alas what availes it to seeke outward reliefes, when our executioner is within us. *Nero* after so much innocent blood shed, may change his Bed-chamber, but his Friends being as parts of himselfe, will ever attend him. The soule may flee from the body, but the Conscience will not flee from the Soule, nor sin from the Conscience. It is a divine Power only, that can uphold the mind against the rage of inward troubles. When therefore thy Conscience like a sterne Sergeant shall catch thee

and Meditations. 163

thee by the throat, and arrest thee upon Gods debt, let thy only plea bee, that thou hast already paid it : Bring forth that bloudy acquittance sealed unto thee from Heaven by Faith in Christ, and streightway thou shalt see the fierce and terrible looke of thy Conscience changed into friendly smiles ; and that rough and violent hand that was ready to drag thee to prison, shall now lovingly embrace thee, and fight for thee against all the wrongfull attempts of any Spirituall Adversarie. But the time wil come when the carelesse sinner shall bee plunged in woes, and shall therefore desperately sorrow, because he sorrowed not sooner
for

164 *Ejaculations,*

for sin : He may feast away his Cares for a while, and bury them with himself, in wine and sleep ; but after all these frivolous evasions, they will returne again, nor will they be repelled, but increased hereby. Sin owes him a spight, and perhaps will pay him when hee is in worse case to sustaine it ; Namely, up his Death-bed, which shall prove very grievous unto him, for his many wilfull adjournings of Repentance.

HE said wel, who when some skilfull Astrologer upon calculation of his Nativitie, had foretold him some specialties concerning his future estate ; answered, Such perhaps I
was

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was borne, but since that time I have been born again, and my second Nativitie hath crossed my first. The Power of Nature, is a good Plea for those that acknowledge nothing above Nature: but for a Christian to excuse his intemperatenesse by his naturall inclination, and to say, I am borne cholericke, sul-
len, Amorous, &c. is an Apologie worse than the fault: For wherefore serves Religion, but to subdue or governe Nature? We are so much Christians as wee can rule our selves, the rest is but forme and speculation.

T Here is no difference, but continuance, betwixt Anger and Madnesse: for raging Anger,

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Anger is a short Madnesse, else what argues the shaking of the hands and lips ; the palenesse, rednesse, or swelling of the face, glaring of the eies, stammering of the Tongue, stamping with the Feet, unsteadie motions of the whole Body, wilde distracted Speeches, and rash Actions, which we remember not to have done. Doubtlesse a milde Madnes is more tolerable, than frequent and furious Anger.

OVr Cowardlinesse and unpreparednesse, is Deaths chiefe advantage: wheras true boldnesse in confronting him, dismayes and weakens his forces : Happy is the Soule that can send out the Scouts of his thoughts

and Meditations. 167

thoughts before-hand, to discover the power of Death, afar off, & then can resolutely incounter him at unawares upon advantage: such a one lives securely, and dies with Comfort: Death argues not Gods displeasure: *Abel* whom God loved best, dies first, when the Murtherer *Cain* is punished with living.

Contentation is a rare Blessing, because it either arises from a fruition of all comforts, or a not desiring of some wee have not. We are never so bare, as not to have some benefits: never so full, as not to want something, yea, as not to bee full of wants. God hath much adoe with us, either we lacke health,
or

168 *Ejaculations,*

or quietnesse, or Children, or wealth, or company, or our selves in all these. Nature is moderate in her desires, but Conceit is insatiable. Who cannot pray for his daily bread, when hee hath it in his Cup-bourd? but when our owne provision failes, then not to distrust God is a noble triall of Faith. All grudging is odious, but most when our hands are full. To whine in the midst of abundance, is a shamefull unthankfulnesse: it is a base cowardise, so soon as ever we are called from the garrison to the field, to think of running away: then is Fortune worthy of Prayse, when wee can endure to be miserable. O God, I have made an ill use of thy mercies,
if

and Meditations. 169

if I have not learned to be content with thy corrections.

NO benefit can stop the mouth of impatience, if our turne be not served for the present, former favours are either forgotten, or contemned. No marvell wee deale so with men, when God receives this measure from us. One Moone of ill weather makes us overlooke all the blessings of God, and more to mutine at our sence of evill, than to praise him for our variety of good. It is an unsound praise that is given a man for one good action. Many distrust God in their necessity, that are ready to follow his guidance in their welfare:

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fare : if wee follow God and murmur, it is all one as if wee staid behinde. We can think him absent in our wants, yet cannot see him absent in our sinnes : It is wickednesse, not affliction that argues him gone : for he is most present, when he most chastises. And the sorrow of repentance comes never out of season, all times are alike unto that Eternity whereto we make our spirituall moanes : that which is past, and that which is future are both present with him. It is neither weake nor uncomely for an old man to weep for the sins of his youth. Such teares can never bee shed either too soon or too late.

There

and Meditations. 171

THere is scarce a vicious man, who name is not rotten before his Carcasse: Contrarily, a good mans name is often heire to his life, either borne after the death of the Parent (Envy not suffering it to come forth before) or perhaps so well growne up in his life time, that the hope thereof is the staffe of his age, and the joy of his death. The name of the wicked may be feared a while, but is soone forgotten, or cursed: The good mans either sleepes with his body in peace, or wakes (as his soule) in glory. Vertue is not propagated: Children naturally possesse only, as bodily diseases, so the vices of their Parents. The

172 *Ejaculations,*

grain is sowne pure, yet comes up with chaffe and huske: Hast thou a good son ? he is Gods, not thine : Is he evill ? nothing but his sinne is thine : Help by thy prayers and endeavours to take away that which thou hast given him, and to obtaine of God that which perhaps thou hast, and canst not give ; else maist thou name him a possession, but finde him a losse.

Spiritual gifts are so chained together, that who excels in one, hath alwaies some eminency in more : Faith is attended with a Bevy of Graces : he that beleeves cannot but have hope : if hope, patience :
he

and Meditations. 173

he that belceves and hopes, must needs have joy in God : if joy, love of God : hee that loves God, cannot but love his brother : his love to God breeds piety and care to please, sorrow for offending, feare to offend. Vertues goe ever in troopes, and that so thicke, that sometimes some are hid in the crowd, which yet are, but appeare not.

IT is a rare evill that hath not something to sweeten it, either in sence or in hope : otherwise men would grow desperate, mutinous, envious of others, weary of themselves. The better the thing is where- in we place our comfort, the

174 *Ejaculations,*

happier we live : and the more we love good things, the better they are to us : The worldling laughs more, but the Christian is more delighted : Thou laughest not at the sight of an heap of thy gold ; yet thy delight is more than in a jest that shaketh thy spleene. As grieve, so joy is not lesse, when it is least expressed. It must needs be a strong and nimble soule that can mount to heaven, possessing abundance of earthly things. If thou finde wealth too pressing, abate of thy load, either by having lesse, or loving lesse : or adde to the strength of thy activity, that thou maist yet ascend. It is more commendable,

and Meditations. 175

ble, by how much more hard,
to climbe up to heaven with a
burthen.

THe meaner sort of men
would be too much dis-
contented, if they saw how far
more pleasant the life of others
is : and if those of higher
ranke could looke downe to
the infinite miseries of their
inferiours, it would make them
either miserable in compassi-
on, or proud in conceit. It is
good sometimes for the deli-
cate rich man to looke into the
poore mans Cup-board ; and
seeing God in mercy lets him
not know their sorrows by ex-
perience, yet to know it in spe-
culation. Which will teach

176 *Ejaculations,*

him more thanks to God,
more mercy to men, and more
contentment in himselfe. I
never saw Christian lesse ho-
noured for a wise neglect of
himselfe : If our dejection
proceed from the conscience
of our want, it is possible wee
should be as little esteemed of
others, as of our selves : but if
we have true Graces, and prize
them not at the highest, others
shall value both them in us,
and us for them, and with usu-
ry give us that honour we with-
held modestly from our selves.
I never read of Christian that
repented him of too little
worldly delight: he that takes
his full liberty in what he may,
shall repent him : how much
more

and Meditations. 177

more in what hee should not. The surest course in all earthly pleasures, is to rise with an appetite, and to be satisfied with a little. That mans end is easie and happy, whom death findes with a weake body, and a strong soule.

Herein as much as in any thing the perversnesse of our nature appeares, that wee wish death, or love life upon wrong causes : we would live for pleasure, and die for paine. *Iob* for his sores, *Elias* for his persecution, *Jonas* for his Gourd would presently die, and outface God that it was better for him to die than to live. Wherein we are like to

178 *Ejaculations,*

garrison souldiers, that while they live within safe walls, and shew themselves once a day, rather for ceremony and pompe, than need and danger, like warfare well enough: but being once called forth to the field, they hang the head, and wish themselves at home.

THe shipwrack of a good Conscience, is the casting away of all other excellencies: It is no rare thing to note the soule of a wilfull sinner stripped of all her Graces, and by degrees exposed to open shame: for since he hath cast away the best, it is just with God to take away the worst; and to cast off them in lesser regards,

and Meditations. 179

regards, which have rejected him in greater.

THe tongue will hardly leave that to which the heart is inured : if we would have good motions to visit us in sicknesse, we must send for them familiarly in health : for such as a mans delights and cares are in health, such are both his thoughts and speeches commonly on his death-bed. And no marvell though the worldling often escapes earthly punishments : God corrects him not because hee loves him not; he will not doe him the favour to whip him. The world afflicts him not because it loves him : for each
one.

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one is indulgent to his owne. God uses not the rod, where he meanes to use the sword : the Pillory or scourge is for those Malefactors which shal escape execution.

L Aughing is proper to Man alone. amongst all living creatures : though indeed he ought ever to be weeping, because he ever sins ; and the beasts might rather laugh to see man so much abuse his most excellent part, his reason. Doubtlesse if man knew before he came into the world, what should be his portion in the world, he would feare his first day more than his last : wherefore we ought to moderate

and Meditations. 181

rate our affections, and in imitation of our great Lord and Saviour (who was a man of sorrows) we should not be altogether composed of mirth.

SEldome hath any man got either wealth or learning with ease : and the greatest good is most difficult in obtaining : he must not thinke to get Christ, that takes 'no paines for him : If men can endure such cutting, such lancing, and searing of their bodies, only to protract a miserable life for a short time ; how much should we care, what we doe, or what we suffer, so wee may win Christ : No paine should bee refused for the gaining

182 *Ejaculations,*

gaining of Eternity.

MVch ostentation, and much learning, seldome meet together: The Sun rising and declining makes long shadows, but being at the highest makes none at all. Skill when it is too much shewne loseth the grace; as fresh coloured wares that are often opened, lose their brightness, and are soiled with much handling. It is better to applaud our selves for having much of that we shew not, than that others should applaud us for shewing more than we have. The conscience of our owne worth should cheare us more in their contempt, than their

and Meditations. 183

their approbation comfort us, against the secret check of our knowne unworthinesse. Every man hath an heaven and a hell; Earth is the wicked mans heaven, his hell is to come : contrarily, the godly have their hell upon earth, where usually they are vexed with many afflictions and temptations by Sathan and his complices; their heaven is above in endlesse happinesse : Though they sow in teares, they shall reape in joy, though their seed time be commonly waterish and lowring, and their spring wet, they shall bee sure of a cleare and joyfull harvest. It is no marvell if the wicked have peace in themselves, being as
sure

184 *Ejaculations,*

sure as temptation can make them. Princes wage not warre with their owne subjects. The The godly are still enemies, and must therefore looke to be assaulted both by stratagems and violence. Wherefore nothing should more joy us than our inward unquietnesse. A just war is far more happy than an ill conditioned peace.

EVery good prayer knocketh at heaven for a blessing, but an importunate prayer pierceth it, though as hard as brasse, and makes way for it selfe into the eares of the Almighty. And as it ascends lightly up, carried with the wings of faith, so it ever comes laden

and Meditations. 185

laden downe againe upon our heads. In prayer our thoughts should not be guided by our words, but our words by our thoughts. Good prayers never came weeping home; and by fervent prayer we are sure to receive either what we aske, or what we should aske.

Vertuous actions are a mans best monument. Foolish is the hope of Immortality and future praise, by the cost of sencelesse stone, when the Passenger shall only say, here lies a faire stone, and a filthy Carkasse. That only can report us rich, but for other praises our selves must build our owne Monuments alive,
and

186 *Ejaculations,*

and write our owne Epitaphs in honest and honourable actions : Which are so much more noble than other, as living men are better than dead stones. We should either procure such a Monument to bee remembered by, or else wish to be buried in oblivion : for it is better be inglorious than infamous.

NO man is so happy as the regenerate Christian; when he looks up into heaven hee thinkes, That is my home, The God that made it and owes it, my Father : the Angels, more glorious in nature than my selfe, are my attendants. Yea, those things that are most terrible

and Meditations. 187

rible to the wicked, are most pleasant to him. When hee heares God thunder above his head, he thinkes, This is the voice of my Father. When he remembreth the Tribunall of the last judgement, he thinkes, It is my Saviour that sits in it. When death, he esteemes it but as the Angel set before Paradise, which with one blow admits him to eternall joy. And (which is his greatest comfort) nothing in earth or hell can make him miserable.

AN evill man is Clay to God, Waxe to the devill, God may stamp him into powder, or temper him anew, but none of his meanes will melt

188 *Ejaculations,*

melt him. Contrariwise, a good man is Gods Wax, and Sathans Clay; hee relents at every looke of God, but is not stirred by any temptation, knowing, that earth affords no sound contentment. For what is there under heaven not troublesome, besides that which is called pleasure? And that in the end we finde most irksome of all other.

THe spirits of Christians are like the English Lett, whereof we reade, that it is fired with water, quenched with oyle. And these two, prosperity and adversity are like heate and cold, the one gathers the powers of the soul together,

and Meditations. 189

together, and makes them
abler to resist, by uniting them:
The other diffuses them, and
by such separation makes
them easier to conquer. The
Sun more usually causeth the
Traveller to cast off his cloake
than the Winde. I hold it
therefore as praise-worthy
with God, for a man some-
times to contemne a proffered
honour or pleasure for consci-
ence sake, as on the Rack not
to deny his profession.

THere is no vice doth so
cover a man with shame,
as to be found false and perf-
idious : cleare and round dea-
ling is the honour of mans na-
ture. Certainly it is heaven
upon

190 *Ejaculations,*

upon earth, to have a mans minde move in charity, rest in providence, and turne upon the poles of truth.

THat man which studies revenge, keepes his owne wounds greene, which otherwise would heale and doe well. Revenge is a kinde of wilde justice, which the more mans nature runs to, the more ought Law to roote it out. In taking revenge a man is but eaven with his enemy, but in passing over an injury he is superiour.

CHildren sweeten labours, but they make misfortunes more bitter : they increase the cares of life, but they mitigate the
the

and Meditations. 191

the remembrance of death. Parents joyes are secret, and so are their feares and griefes: they cannot utter the one, nor will they utter the other. The perpetuity by generation is common to beasts: but memory, merit, and noble workes are proper to men.

HEE that hath wife and children, hath given hostages to fortune, for they are impediments to great enterprises either of vertue or mischiefes. Vnmarried men are best friends, best Masters, best servants, but not alwayes best subjects, for they are light to run away, and almost all fugitives are of that condition.

A

192 *Ejaculations,*

A single life doth well with Church-men : for charity will hardly water the ground, where it must first fill a poole. Grave natures led by custome, and therefore constant, are commonly loving husbanda. Wives are young mens mistresses, companions for middle age, and old mens Nurses.

Certainly great persons had need to borrow other mens opinions to thinke themselves happy ; for if they judge by their owne feeling, they cannot finde it so. Men in great place are thrice servants, to the Sovereaigne or State, to fame, and to businesse : so as they have no freedome, either in
their

and Meditations. 193

their persons, actions, or time. It is a strange desire, to seeke power with losse of liberty; or to seeke power over others, and to lose power over a mans selfe. The rising unto paines is laborious, and by paines men come to great paines. Great persons are the first that finde their owne griefes, but the last that finde their owne faults. The vices of authority are chiefly foure, delaies, corruption, roughnesse, and facility. And it is an assured signe of a generous spirit, whom honour amends: for honour is or should be the place of Vertue.

Goodnesse of nature is a
Character of the Deity,
K and

194 *Ejaculations,*

and without it a man is a busie, mischievous, and wretched thing, no better than a Vermine. Goodnesse answers to the Theologicall Vertue, Charity, and admits no excesse but error. Seek the good of other men, but be not in bondage to their faces, for that is facility or softnesse, which soone taketh an honest minde prisoner.

HE E that denies a God, destroys Mans nobility : for certainly man is of kin to the beasts by his body : and if he be not of kin to God by his spirit, he is a base, and ignoble creature. And doubtlesse hypocrites are the greatest Atheists, who are ever handling

and Meditations. 195

ling holy things, but without feeling.

HE E that travelleth into a Country before hee hath some entrance into the language, goeth to schoole, and not to travell. Things to be seen and observed in travell, are, the Courts of Princes, specially when they give audience unto Embassadours : The Courts of justice while they sit and heare causes : And so of Consistories Ecclesiastick, the Churches and Monasteries, with the Monuments that are therein extant : the Walls and Fortifications of Cities and Townes, with their havens and harbors, antiquities and

196 *Ejaculations,*

ruines : Libraries, Colledges, Disputations and Lectures, where any are : Shipping and Navies, houses and gardens of estate and pleasure neare great Cities, Armories, Arsenalls, Magazines, Exchanges, Burses, Warehouses, exercises of horsemanship, Fencing, training of Souldiers, and the like: Comedies, such as whereunto the better sort of persons doe resort. Treasuries of Jewels and Robes, Cabinets and rarities, and to conclude, whatsoever is memorable in the places where they goe.

THe minde of man is more cheared and refreshed by profiting in small things, than
by

and Meditations. 197

by standing at a stay in great. It is a miserable state of minde to have few things to desire, and many to feare. And yet that commonly is the case of Kings : who are like to heavenly bodies, which cause good or evill times : having much veneration, but little or no rest.

THere is no greater wisdom, than well to tune the beginnings and onsets of things, that so neither hast may harme thee, nor delay deceive thee of what thou desirest. As in races it is not the large stride or high lift that makes the speed ; so in businesse, the keeping close to the

198 *Ejaculations,*

matter, and not taking of it too much at once, procureth dispatch. True dispatch is a rich thing: for time is the measure of businesse, as money is of wares: and businesse is bought at a deare hand, where there is not dispatch.

SEeing God hath given us an uncertaine life, and a certaine death, we ought to preserve the one, and shun the other, seeing the one failes us so soone, and the other infallibly will come.

I Had rather with charity help him that is miserable, as I may be, than despise him that is poore, as I would not be:

and Meditations. 199

be : They have filthy and
steely hearts, that can adde ca-
lamities to him that is already
but one entire Masse thereof.
Our estates are then best, when
they are neither distended
with too much, nor narrowly
pent up with too little. Wee
may be at ease in a roome lar-
ger than our selves ; in a roome
that is lesse we cannot.

HE E that can be a worthy
Enemy, will, reconciled
be a worthier friend : he that
in a just cause can valiantly
fight against thee, can in a like
cause fight as valiantly for
thee. And he that wilfully
continueth an enemy, teacheth
a man to do him a mischief if
he can.

K 4

Some

200 *Ejaculations,*

SOME people cozen the world, are bad, and are not thought so : In some the world is cozened , beleeving them ill when they are not. No man can either like all, or be liked of all. But the good mans goodnesse lies not hid in himselfe alone, he is still strengthening his weaker brother. Good workes, and good instructions are the generative acts of the soule, and hee ungratefully flinckes away, that dies, and doth nothing to reflect a glory to heaven. Though all cannot leave alike, yet all may leave something answering their proportion and kindes. They be dead and withered graines of corne, out of which there
will

and Meditations. 201

will not one care spring.

SVrely the world would bee much happier if there were no such thing in it as gold: but since it is now the fountaine whence all things flow, I will care for it as I would for a Passe, to travell the world by without begging: If I have none, I shall have so much the more misery, because custome hath played the foole in making it materiall when it needed not. For the greatest worth without wealth, is like an able servant out of imployment: he is fit for all busineses, but wants wherewith to put himselfe into any: he hath good materials for a foundation, but

202 *Ejaculations,*

misseth wherewith to reare the
wals of his fame.

Certainly he that thinkes
seriously of lifes casualties
can neither be carelesse nor co-
vetous : like leaves on trees,
we are the sport of every puffle
that blowes, and with the least
gust may be shaken from our
life and nutriment : we should
never care too much for that
we are not sure to keepe.

THere is no greater vexati-
on to some, than to be ad-
vised by an inferiour. Strange
pride, that we should be asha-
med of any honest meanes that
may benefit us : He is sick to
the ruine of himselfe, that re-
fuseth

fuseth a Cordiall because presented in a spoone of Wood. That wisdome is not lastingly good, that will command and speake all, without hearing the voice of another. Even the slave may sometimes light on a way to enlarge his Master, when his own invention failes. We thinke not Gold the worse because it is brought us in a bag of leather: no more ought we to contemne good counsell, because it is presented us by a bad man, or an underling.

A Discontented man is a Watch over-wound, wrested out of tune, and goes false. Griefe is like Inke poured

204 *Ejaculations,*

poured into water, that fils the whole fountaine full of blacknesse and difuse : like mist, it spoiles the burnish of the silver minde. It casts the soule into the shade, and fils it more with consideration of the unhappinesse, than thought of the remedy. Nay it is so busied in the mischief, as there is neither roome nor time for the wayes that should give us release : Nor is the minde alone thus mudded, but even the body is disfaired, it thickens the complexion, and dyes it into an unpleasing swarthinesse: the eye is dim in the discoloured face, and the whole man becomes as if stoned in stone and earth : but above all, those
discon-

and Meditations. 205

discontents sting deepest, that are such as may not with safety be communicated : for then the soul pines away and starves for want of counsell that should feed and cherish it. Concealed sorrows are like vapours, which being shut up occasion earth-quakes, as if the world were plagued with a fit of the cholick. That man is truly miserable that cannot but keepe his miseries, and yet must not unfold them. Vexations when they daily billow upon the minde, froward even the sweetest soule, and from a dainty affability turne it into spleene and testinesse.

Tart

206 *Ejaculations,*

T Art jests are never good :
Bitternesse is for serious
potions, not for health and
merriment, and the jollities of
a pleasant feast. An offensive
man is the devils bellows,
wherewith he blowes up con-
tentions and jarres. The foul-
dier is not noble that makes
himself sport with the wounds
of his own companion. Flouts
proceed from a kinde of in-
ward contempt ; and nothing
cuts deeper into a generous
minde than scorne. A man
may spit out his friend from
his tongue, or laugh him into
an enemy.

W Hofoever is delight-
ed in solitude is either

and Meditations. 207

a wilde beast or a god. Speech is like cloth of Arras opened and put abroad, whereby the Imagery doth appeare in figure: whereas in thoughts they lie but as in packs. Better were it for a man to relate himselfe to a statue or picture, than to suffer his thoughts to passe in smother.

Suspitions among thoughts, are like Batts among Birds, ever flye by twilight. And certainly they are to be expressed, or at the least well garded, for they cloud the minde, lose friends, and check with businesse, whereby it cannot goe on currantly and constantly. These dispose Kings to tyranny,

208 *Ejaculations,*

ny, husbands to jealousie, wife men to irresolution and melancholy. They are defects not in the heart, but in the braine, taking place in the stoutest Natures. The best meanes to cleare the way in this wood of suspitions, is frankly to communicate them with the party we suspect, for thereby wee shall bee sure to know more of the truth of them than we did before, and withall shall make the party more circumspect, not to give farther cause of suspicion.

Certaine things are to bee priviledged from jesting, namely, Religion, matters of State, great persons, any mans present

and Meditations. 209

present businesse of importance, and any case that deserueth pittie. Certainly he that hath a Satyricall vaine, as he maketh others afraid of his riot, so he had need be afraid of their memory. Speech of touch towards others should be sparingly used: for discourse ought to be as a field, without comming home to any man. Discretion of speech is more than eloquence, and to speake agreeably to him with whom we have to deale, is more than to speake in good words, or good order. He that questioneth much, shall learne much; but especially if he apply his questions to the skill of them whom he asketh, for hee shall thereby

210 *Ejaculations,*

thereby give them occasion to please themselves in speaking, and himselfe shall continually gather knowledge.

TO forsake or destitute a Plantation once in forwardnesse is a great sin, for besides the dishonour, it betraies many commiserable persons to utter ruine. The Planters chiefly ought to be Gardeners, Plowmen, Labourers, Smiths, Carpenters, Ioiners, Fishermen, Foulers, with some few Apothecaries, Surgeons, Cookes, and Bakers. When the Plantation growes to strength, then (and not before) it is time to plant with women as well as men, that so the plan-

and Meditations. 211

plantation may spread into generations, and not be ever pieces from without.

AS the baggage to an Army, so is riches to Vertue, it cannot be spared, nor left behinde, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the Victory. Beleeve them not that seeme to despise riches; for they despise, that despaire of them, and none worse when they enjoy them. Seeke no proud riches, but such as thou maist get justly, use soberly, distribute chearefully, and leave contentedly. A great State left to an heire is as a lure to all the Birds of prey.

212 *Ejaculations,*

prey, round about to seise on him, if he be not the better established in years and judgement.

AMbition is like choler, as that is an humour which makes men active, earnest, full of alacrity, and stirring, while it hath vent; being stopped becomes adust, and thereby malignant and venomous. So ambitious men, if they finde the way open for their rising, and still get forward, they are rather busie than dangerous: but if they be checked in their desires, they become secretly discontent, and looke upon men and matters with an evill eye, being
best

and Meditations. 213

best pleased when things goe backward. He that seekes eminence among able men hath a great taske ; but that is ever good for the publique. But he that plots to be the only figure among Ciphers, is the decay of a whole age.

MAns nature runs either to herbes or weeds, therefore the one should be seasonably watered, and the other destroyed. In Custome, whatsoever a man commands upon himself, let him set houres for it : But what is agreeable to nature, let him take no care for any set times, for his thoughts will fly to it of themselves. A mans nature is best perceived in privacy,

214 *Ejaculations,*

vacy, for there is no affectation in passion, for that puts a man out of his precepts : and in a new case or experiment, for there Custom leaveth him.

A Man should not force a habit upon himself with perpetuall continuance, but with some intermission, for both the pause re-enforceth the new onset ; and if a man that is not perfect be ever in practise, he shall as well practise his errors, as his abilities, and induce one habit of both. He that seekes victory over his nature, should not set himselfe too great nor too small taskes: for the first will deject him by often failings ; and the second will

and Meditations. 215

will make him a small pro-
ceeder, though by often pre-
vailings : at the first he should
use helps, as young swimmers
doe bladders and rushes : but
after a time let him practise
with disadvantages, as dancers
doe with thick shooes : for it
breeds great perfection if the
practise be harder than the
use. Nature is often hidden,
sometimes overcome, but sel-
dome extinguished. Force
makes nature more violent in
the returne, doctrine and dis-
course makes it lesse importu-
nate : only Custome doth al-
ter and subdue it.

MENS thoughts are much
according to their incli-
nations;

216 *Ejaculations,*

nations ; their discourse and speech according to their learning and infused opinions; but their deeds are ever as they have been accustomed. Wherefore we should by all meanes endeavour to obtaine good customs in our younger yeares, for those customs are most perfect, and this we call education, which in effect is but an early custome.

FORTUNE is to be honoured and respected, and it be but for her two daughters Confidence and Reputation : for those two felicity breedeth: the first within a mans selfe, the later in others towards him. Certainly there are not two
more

and Meditations. 217

more fortunate properties,
than to have a little of the
foole, and not too much of the
honest.

VErtue is like a rich stone,
best plaine set, and sutes
best in a comely body, though
not of delicate feature, but
hath rather dignity of presence
than beauty of aspect. Nei-
ther is it almost seene, that ve-
ry beautifull persons are other-
wise of great vertue : As if na-
ture were rather busie not to
erre, than in labour to pro-
duce excellency : And there-
fore they prove accomplished,
though not of great spirit, and
study rather behaviour than
Vertue. But this is not alwaies

L though

218 *Ejaculations,*

though for the most part. Beauty like summer fruits, is easily corrupted, and cannot last, and commonly it makes a dissolute youth, and an age a little out of countenance: but againe, doubtlesse if it light well, it makes vertues shine, and vices blush. Deformed persons are commonly eaven with nature; for as nature hath done ill by them, so doe they by nature, being for the most part (as saith the Scripture) void of naturall affection, and so they have their revenge of nature. Whosoever hath any thing fixed in his person inducing contempt, hath also a perpetuall spur in himselfe, to rescue and deliver his person from

and Meditations. 219

from scorne : wherefore almost all deformed persons are extreame bold ; first as in defence of themselves , exposed to scorne , but in processe of time by a generall habit. It stirs up also industry, especially of this kinde, to watch and observe the weaknesse of others, that they may have something to repay.

IN civill government it is good to use men of one ranke equally : for to countenance some extraordinarily makes them impudent, and the rest discontented, because they may claime a like due. To be governed by one is not safe, for it shewes softnesse, and gives a

L 2 freedome

220 *Ejaculations,*

freedome to scandall and disreputation : for he that would not censure or speake ill of a man immediatly, will talke more boldly being so great with him, and perhaps wound his honour. Yet to be distracted with many is worse : for it makes men to be of the last impression, full of Change. To take advice of some few friends is very honourable : for lookers on many times see more than gamesters, and the Vale best discovereth the hill.

STudies perfect Nature, and are perfected by experience: for naturall abilities are like naturall plants, that need proyning by study. And studies

and Meditations. 221

dies themselves doe give forth directions too much at large, except they be bounded in by experience. To spend too much time in studies, is sloath: to use them too much for ornament is affectation : to make judgement wholly by their rules is the honour of a Scholer. Crafty men contemne studies, simple men admire them, only wise men use them. Studies serve for delight, ornament, and ability: their chiefe use for delight is in privatenesse; for ornament, in discourse: and for ability, in judgement and disposition of businesse: for expert men can execute and perhaps judge of particulars one by one: but

222 *Ejaculations,*

the generall Councells, and the plots and marshalling of affaires, come best from those that are learned. Reade not to contradict and confute, nor to beleeve and take for granted; nor to finde talk and discourse, but to weigh and consider. Some bookes are to be tasted only, others to be swallowed, and some few to bee chewed and digested: That is, some are to be read only in parts, others cursorily, and few wholly and with diligent attention. Reading makes a full man, Conference a ready man, and Writing an exact man. Wherefore he that writes little had need have a great memory: he that confers little had need have

and Meditations. 223

have a present wit : and hee
that reades little had need have
much cunning, to seeme to
know that he doth not. History
makes men wise, Poetry
witty, naturall Philosophy
deepe, Morall, grave : Logick
and Rhetorick able to con-
tend. There is no stone or im-
pediment in the wit, but may
bewrought out by fit studies :
like as diseases of the body
may have appropriate exerci-
ses ; bowling is good for the
stone and reines : shooting
for the lungs and breast : gen-
tle walking for the stomach ;
riding for the head, &c. So,
wandring wits should study
the Mathematicks ; for in de-
monstrations, if fancy bee

224 *Ejaculations,*

drawne away never so little, they must begin againe. Let a wit not apt to distinguish or finde differences, study the School-men. And he that is apt to beat over matters, and to call up one thing to prove and illustrate another, should study Law Cases : so every defect of the minde may have a speciall Receit.

O Vr behaviour should bee like our apparell, not too strait or point device, but free for exercise or motion. Men had need beware how they bee too perfect in complements ; for be they never so sufficient otherwise, their enviers will be sure to give them that attribute,

and Meditations. 225

bute, to the disadvantage of their greater vertues.

Opinion many times perverteth verity : Praise from the vulgar sort is commonly false : because they understand not many excellent vertues : the lowest vertues draw praise from them : Middle vertues astonish them : but of the highest vertues they have no sence or perceiving at all. Certainly fame is like a River, that beares up things light and swolne, and drownes things weighty and solid. Vaine glorious men are the scorne of wise men, the admiration of fooles, the Idols of Parasites, and the slaves of their

226 Ejaculations,

owne vaunts. Vaine glory
futes best with Commanders,
and souldiers : for as iron
sharpens iron , so by glory,
one courage sharpeneth ano-
ther.

IVdges ought to bee more
learned than witty, more re-
verend than plausible, more ad-
vised than confident : and
ought also to remember, that
their office is *Ius dicere*, and not
Ius dare ; to interpret Law, and
not to make or give Law. Else
will it be like the authority of
the Church of Rome, which
under pretext of exposition of
Scripture, doth not sticke to
adde and alter, pronouncing
what they doe not finde, and
by

and Meditations. 227

by shew of antiquity doe produce novelty. The principall duty of a Iudge is to suppress force and fraud : Force being most pernicious, when open ; and fraud when it is close and disguised. One foule sentence doth more hurt than many foule examples : for these doe but corrupt the streame, the other corrupts the fountaine. In cases of life and death Iudges ought (as far as the Law permitteth) in justice to remember mercy ; and to cast a severe eye upon the example, but a mercifull eye upon the person. Patience and gravity of hearing is an essentiall part of Iustice : and an over-speaking Iudge is no well-tuned Sym-

228 *Ejaculations,*

Symbal. It is strange to see that boldnesse of Advocates should prevaile with Iudges : whereas they should imitate God, who represseth the presumptuous, and giveth grace to the modest. The place of Iustice is an hallowed place, and therefore not only the Bench, but the footpace and precincts thereof ought to be preserved without scandall or corruption. For certainly (as the Scripture saith) Grapes will not be gathered of thorns, nor Figs of thistles : Neither can Iustice yeeld her fruit with sweetnesse, among the Briars and Brambles of catching and polling Clerks and Ministers. An ancient Clerke, skilfull in Presidents,

and Meditations. 229

Presidents, wary in proceeding, and understanding in the businesse of the Court, is an excellent finger of a Court, and doth many times point the way to the Iudge himselfe.

A Nger is certainly a kind of basenesse, as it appears well in the weaknesse of those subjects in which it reignes. Children, women, old folkes, sick folkes: Only men must beware that they cary their anger rather with scorn than feare, so that they may seeme rather above the injury than below it; which may easily be done, if we can master our Passion by Reason. The prime motive of anger is to be sencible of hurt:
and

230 *Ejaculations,*

and therefore tender and delicate bodies must needs be oft angry, having so many things to trouble them, which robust natures have little sence of.

PVblique reproofe is like striking a Deere in the Heard; it not only wounds him to the losse of inabling blood, but betrays him to the Hound his enemy, and makes him be pushed out of company by his fellows. To be plaine in reproofe argues honesty, but to be pleasing argues discretion: Sores are not to bee anguisht with a rustick pressure, but gently stroaked with a Laid hand.

Christian

and Meditations. 231

CHristian society is like a bundle of sticks laid together, whereof one kindles another : as solitary men have few provocations to evill, so againe have they fewest incitations to good. So much as doing good is better than not doing evill; will I account Christian good fellowship better than an Hermitish and Melancholy solitarineffe.

AMbitious men are like poysoned Rats, who having tasted of their baine cannot rest till they drinke, and then rest much lesse till their death; for ambition affoordes as much discontentment in enjoying as in want. It is better
to

232 *Ejaculations,*

to live in the wise mans stocks
in a contented want, than in a
fooles Paradise, to be vexed
with wilfull unquietnesse.

SVrely we deceive our selves,
to thinke that on earth con-
tinued joyes would please : It
is a way that crosses that which
Nature goes : nothing would
be more tedious than to bee
glutted with perpetuall jolli-
ties. Were the body tyed to
one (though most delicate)
dish alwaies, after a small time
it would complaine of loath-
ing, and satiety; and so would
the soule if it did ever Epicure
it selfe in joy. I know not well
which is the more usefull: Ioy
is to be chosen for pleasure;
but

and Meditations. 233

but adversities are the best for profit : and sometimes these doe so far help us, that wee should without them want much of the joy we have.

VAlour is then best tempered, when it can turne out of a sterne fortitude, into the milde straines of pittie. For though pittie be a downy vertue, yet she never shines more brightly than when she is clad in steele. A Marshall man compassionate, shall conquer both in peace and war, and by a twofold way get victory with honour.

With a generall swallow death still gapes upon the
the

234 *Ejaculations,*

the generall world : It is a sleepe eternall ; the bodies dissolution, the rich mans feare, the poore mans wish, an event inevitable, an uncertaine journey, a theefe that steales away Man : Sleepes father, Lifes flight, the departure of the living, and the resolution of all.

THe idle man is like a dumbe lack in a Virginnall ; while all the other dance out a winning musick , this like a member out of joynt, sullens the whole body with an ill disturbing lazinesse. It is action only that keepes the soule both sweet and sound, whilest lying still doth rot it to an ordured noysomnesse.

There

and Meditations. 235

There is no creature but is busied in some action for the benefit of the restlesse world : Nor is the teeming earth it selfe weary, after so many thousand yeares productions. Men learne to doe ill, by doing what is next it nothing : for while we want businesse, wee are ready to drown in the mud of vice, and sloathfulnesse. The soule growes bright with use and negotiation : and beleeve it industry is never wholly unfruitfull, if it bring not joy with the in-comming profit, it will banish mischief from thy busied gates : There is a kinde of good Angel waiting upon diligence, that ever carries a Laurell in his hand to crowne

236 *Ejaculations,*

crowne her : but the bosomed
fist beckens the approach of
poverty, and leaves besides the
noble head ungarded : while
the lifted arme doth frighten
want, and is ever a shield to
the noble director.

Certainly they worke by a
wrong engine, that seeke
to gaine their ends by con-
straint : You may stroke the
Lion into bondage, but you
may sooner hew him in pieces
than beat him into a chaine.
Easie nature and free liberty
will steale a man into awiny
excesse, when urged healths
doe but shew him the way to
refuse. The noblest weapon
wherewith man can conquer,
is

and Meditations. 237

is love and gentlest curtesie. Nature is more apt to be led by the soft motions of the muscicall tongue, than the rusticke threshings of a striking arme. How many have lost their hopes, while they have sought to ravish with too rude a hand. Little fishes are twitched up with the violence of a sudden pull; when the like action cracks the line whereon a great one hangs. I have knowne denials that had never been given but for the earnestnesse of the requester : Vrge a grant to some men, and they are inexorable : seeme carelesse and they will force the thing upon you.

The

238 Ejaculations,

THe best object of bounty is either necessity, or desert : the best motive, thy own goodnesse : and the limit is, the safety of thy state. It is for none but him that is all, to give to all abundantly. To live well of a little, is a great deale more honour, than to spend a great deale vainly. It is not good to make our kindnesse to others, to be cruelty to our selves and ours.

Certainly if there bee any *Dalilah* under heaven, it is in bad society : it bindes us, betrayes us, blindes us, undoes us. Many a man had been good that is not, if he had but kept good company. Ill company

and Meditations. 239

pany is an engine wherewith the devill is ever practising to lift man out of Vertues seat : It is the spiritnall Whore, which toyes the good man to his soules undoing. Good company should be cherished as the choice of men ; or as Angels that are sent for Guardians : but we should study to lose the society of the bad, lest by keeping them, we lose our selves in the end.

THe jollities of the villanous man stagger the religious minde : They live as if they were passing through the world in state, and the streame of prosperity turning it selfe to rowle with their applauded

240 *Ejaculations,*

applauded wayes : when how miserable is despised vertue, and how stormy is her sea ? Certainly for the present the good man seemes to be in the disgrace of heaven : he smarts and pines, and saddens his incombered soule, living as it were in the frowne and nod of the traducing world : so that to view the vertuous but with natures eye, a man would think they were things that Nature envyed ; or that the whole world were deluded with a poisonous lye, in making only the vertuous happy. Innocence is become a staire, to let others rise to our abuse, and not to raise our selves to greatnesse. How rare is it to finde one raised

and Meditations. 241

raised for his sober worth and vertue. *Iosephs* goodnesse alone brought him to the stocks and irons : whereas if he had cooped with his enticer it is like he might have swom in Gold, and lived a lapling to the silkes and dainties. Doubtlesse we may finde a soule within our soules which tels we doe unnobly, while we love sin more for the pleasure of it, than we doe vertue for the animall sweetnesse she yeelds in her selfe.

SVrely cowards have soules of a courser mixture than the common spirits of men. The coward really meets with far more dangers than the valiant man : Every base nature
M will

242 Ejaculations,

will be ready to offer injuries where they thinke they will not be repaid : he will many times beat a coward, that would not dare to strike him if he thought him valiant. An unappalled looke doth daunt a base attempter, and oftentimes if a man hath nothing but a couragious eye, it protects him : the brave soule knowes no trembling : and indeed valour casts a kinde of honour upon God, in that wee shew we beleewe his goodness, when we trust our selves in danger upon his care only. Whereas the coward eclipses his sufficiency, by unworthy doubting that God will not bring him off, so unjustly accusing
either

and Meditations. 243

either his power or his will, while he would make himselfe his owne Saviour, he becomes his owne confounder : For, it is just with God to leave Man when he distrusts him. No armour can defend a fearefull heart; when hee would runne away, feare arrests him with a sencelesse amasement, which betraies him to the pursuite of his foes. I had rather have a minde confident and undaunted, with some troubles, than a pulse still beating feare in the flush of prosperity.

IT is comparison more than reality, that makes men both happy and miserable. Were all the world ugly, De-
M 2 formity

244 *Ejaculations,*

formity would be no Monster. In those Countries where all goe naked, they neither shame at their being uncovered, nor complaine that they are exposed to the violence of the Sun and Windes. Many never finde themselves in want, till they have discovered the abundance of some others : and many againe doe beare their want with ease, when they finde others below themselves in happiness : Our adversity is lessened by seeing our enemies in worse estate than our selves. We pick our owne sorrowes out of the joyes of other men; and out of their sorrowes likewise we assume our joyes. When we see the poore toiling Labourer,

and Meditations. 245

Labourer, we looke upon our selves with gladnesse : but when we eye the distributors of the earth in their royalty, then what poore Atomes doe we count our selves, compared with those huge piles of State.

THe proud man and the cholerick, seldome arrive at any height of vertue. They are sometimes borne to good parts of nature, but they rarely are knowne to adde by industry. It is the milde and suffering disposition that oftneft doth attaine to eminence. Temper and humility are advantageous vertues for businesse, and to rise by. Pride and Choler make such a noise

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that they awake dangers,
which the other with a soft
tread steales by undiscovered.
Temper and humility are like
the Foxe when hee went into
the Garner : he could creep
in a little hole, and arrive at
plenty : Pride and Choler
are like the Foxe offering to
goe out when his belly was
full, which enlarging him big-
ger than the passage, made him
stay and be taken with shame.
They that would come to pre-
ferment by pride, are like them
that ascend a paire of staires on
horseback, it is ten to one but
the beast will cast them before
they come to tread their cham-
ber. Pride is an enemy to it
selfe, the proud man cannot
endure

and Meditations. 247

endure to see pride in another. Pride and Choler are both base vices, as being both awed by the most abject passion of the minde, feare : we dare neither be proud to one that can punish us; nor cholerick to one much above us. Why should we live like beasts, pusht at by all the world for loftinesse ? or like Waspes, stinging upon every touch ?

Benefits are so long grateful, as we thinke we can repay them, but when they challenge more, our thanks convert to hate : It is not good to make men owe us more than they are able to pay, except it be for vertuous deserts, which

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may in some sort challenge it. The Malefactor which thou savest, will if he can condemne thee. Some say that *Cicero* was slaine by one, whom his Oratory had defended when he was accused of his Fathers murder. Whatsoever favours thou impartest, let them be to those of desert : It will be much for thy honour, when by thy kindnesse men shall see thou affectest vertue. It is only in rank grounds that much rain makes weeds spring : where the soile is cleane, and well planted, there is the more fruit returned for the showres that did fall upon it.

Vertue

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Vertue gives us a safe conduct through all the various casualties of Mortality; and therefore when fortune meanes to ruine us, she flatters us first from this Altar; shee cannot hurt us till we be stript of this habiliment; then shee doth both wound and laugh. It is for the most part true, Fortune first fooles the man she meanes to foile. The virtuous man is the only cunning Fencer, no man can either give a blow so soon, or ward himselfe so safely.

Foolish bashfulnesse betraies us to all inconveniences: it brings a foole in bond to his utter undoing: how

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many maids are undone by it, even blushing oftentimes brings them to their devirgination; making their faces lures to enkindle lewd mens loves, which being expressed by large gifts, doe so work upon their Natures, as they know not how to deny, so rather then be ungratefull, they oft become unchast. In friendship it is an odious vice, and lets a man run on in absurdities, for feare of displeasing by telling the fault : Yet surely the Graces sojourn with the blushing man. Modesty is an excellent vertue to curbe and keep us from the stray and offence. I am perswaded many had been bad that are not, if they

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they had not been bridled by a bashfull nature; divers have hearts for vice, which have not face accordingly. Bashfulnessse, with a silent kinde of Majesty (like a Watch at the doore of a Theeves Den) makes vice not dare peepe out of the heart, wherein it is lodg-ed. Modesty in women should be like the Angels flaming sword, to keep vile men out of the Paradise of their chastity.

SVspitious thoughts, like new Wine, boile in our breasts, to the hazzard of the hogthead, for want of venting. The wise and honest are never fooled with this quality; hee that knows he deserves not ill,
whv

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why should he imagine that others should speake him so? Neglect will kill an injury sooner than revenge; he that will question every disgraceful word which he heares is spoken of him, shall have few friends, little wit, and much trouble. *Chrysippus* was told that his friend reproached him privately: I, (saith hee) but chide him not, for then he will doe as much in publique. If I heare any thing by accident that may benefit me, I will if I can, take only the good; but I will never lie in waite for mine owne abuse, or for others that concern me not.

Man

and Meditations. 253

MAN is meerely the ball of time, and is sometime taken from the Plough to the Throne, and sometimes againe from the Throne to the Halter: as if we could neither avoid being wretched, or happy, or both. All humane wisdom is defective: Grave directions doe not alwaies prosper, nor does the fooles bolt ever misse. Wee are governed by a power that we cannot but obey; why therefore should we murmur at, or mourne for the things we cannot remedy. If a faire endeavour may free us, we should practise it: If that cannot, let us wait it with a calmed minde. For out of this only we may raise a contentment

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tentment royall, that we know we are alwaies in the hands of a noble Protector, who never gives ill but to him that hath deserved it.

VAinglory at best is but like a Window Cushion, specious without, and garnished with the tasseled pendant, but within nothing but hay or some such trash, not worth the looking on. Where the heart is full the tongue is seldome liberall : the tongue is the hollow instrument that sounds lowdest. Whatsoever good worke the hand builds, is again pulled downe by the folly of a boasting tongue. To doe well is as much as a good man labours

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bours for : The honest man takes more pleasure in knowing himselfe so, than in knowing that all the world approves him so. He that remembers too much his owne vertues, teacheth others to object his vices. We disgrace the worke of vertue, when we goe about any way to seduce Voices for her approbation.

HOpe is both a flatterer and a true friend ; it is the miserable mans god, which in the hardest gripe of calamity never failes to yeeld him beames of comfort : It is the presumptuous mans devill, which leads him a while in a smooth way, and then makes him
breake

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breake his neck on the sudden,
Hope is to Man, as a bladder
to a learning swimmer, it keeps
him from sinking in the bo-
some of the Waves, and by
that help he may attaine the
exercise. But when it makes
him venture beyond his
heighth, and breakes, or a storm
arises, he drownes without re-
covery. How many would die
did not hope sustaine them?
How many have dyed by ho-
ping too much? She dandles
us into killing flames, sings us
into Lethargies, and like an
over-hasty Surgeon, skinneth
dangers that are full and foule
within. Againe, he that hopes
for nothing, will never attaine
to any thing. This good comes
of

and Meditations. 257

of over hoping, that it sweetens our passage through the world, and sometimes so sets us to worke, as it produces great actions, though not alwaies pat to our ends.

THe end of Policy is to make a mans selfe great: the end of Love is to advance another. Therefore a Polititian is one of the worst sorts of men to make a friend on: give me one that is vertuously wise, not cunningly hid and twined to himselfe. Policy in friendship, is like Logick in truth, something too subtill for the plainesse of disclosing hearts. For a friend to converse withall, let me rather meet with a
found

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sound affection, than a crafty
braine : one may faile me by
accident, but the other will
doe it out of fore intent. The
soundest affection is like to be
where there cannot be expec-
tation of sinister ends : and
doubtlesse love encreaseth by
adversity.

THe Cup is the betrayer
of the minde, and leaves
the soule naked : Reason only
distinguisheth Beast from
Man, and that it robs him of :
He that would anatomize the
soule, may doe it best when
Wine hath nummed the
senses : Certainly, for confes-
sion there is no such racke as
Wine ; nor could the devill
ever

and Meditations. 259

ever finde a cunninger bait to angle both for acts and meaning. Indeed drunkennesse befores a Nation, and beaſtiates even the braveſt ſpirits : I like a cup *ad hilaritatem*, but continuance dulls them : It is leſſe labour to plough than to pot it. I had rather be diſliked for not being a beaſt, than bee good fellowed with a hug for being one. Let the drunkards pleaſure crowne him, and his mirth abound, the next day he will ſtick in mud.

HE E that is perfect and marries not, may in ſome ſort be ſaid to be guilty of a contempt againſt Nature : when the husband and wife are together,

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together, the world is contracted in a bed ; and without this, like the head and the body parted , either would consume without a possibility of reviving. A wise wife comprehends both Sexes, she is woman for her body, and she is man within , for her soule is like her husbands. Questionlesse a woman with a wise soul is the fittest companion for man, otherwise God would have given him a friend rather than a wife. It is the crowne of blessings , when in one woman a man findeth both a wife and a friend. Poverty in Wedlock is a great decayer of love and contentation : Above all, therefore the generous minde should

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should beware of marrying poore; for though hee cares least for wealth, yet will he be most galled with the want of it. Single life is to be liked in those who can suffer Continency, but should all live thus, an hundred yeares would make the world a Desart.

NOthing makes a man more like to God than Charity. As all things are filled with his goodnesse, so the Vniversall is partaker of the good mans spreading love. Wealth in a Misers hand is uselesse, as a lockt up treasure: It is charity only that makes Riches worth the owning. To every thing that hath sence there

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there is a kinde of pittie owing : *Solomons* good man is mercifull to his beast. Surely he that is right, must not think his Charity to one in need, a curtesie, but a debt, which nature at his first being bound him to pay ; yet should we not water a strange ground to leave our owne in drought.

MV sick is good or bad , as the end to which it tendeth : they that wholly despise it may well be suspected to be something of a savage Nature : Light Notes are sometimes usefull, as in times of generall joy, and when the minde is pressed with sadnesse : whose dull blood will not caper in his

and Meditations. 263

his veines, when the very aire he breathes in frisketh in a tickled motion? We finde Hallelujahs are sung in heaven: and doubtlesse Musick is a helper both to good and ill: it is therefore to be honoured when it moves to uertue; as to bee shunned when it would flatter into vice.

REpentance is so powerfull, that it cannot be but a gift of the Deity: he is not to be pittied in his sufferings, that may escape a torment by the compunction of a heart and teares. Sometimes a returne after failing is a prompter to a surer hold. *S. Ambrose* doubts not to say, that *Peter* by his fall found

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found more grace than he lost, his faith being thereby much stronger. The devill sometimes cosens himselfe by plunging man into a deepe offence. A sudden ill act grows often abhorred in the minde that did it : yet a man should beware the steps he once hath stumbled at. Doubtlesse that is the best life that is a little sprinkled with the salt of crosses; the other would quickly be ranke and tainted. There are whose paths are washt with butter, and the Rose bud crownes them : but surely it is a misery to live in oily vice, when her waies are made slippery with her own slime. Heaven is not had without repentance,

and Meditations. 265

tance, and repentance seldome meets a man in jollity, in the careere of lust, and the bloods lose riot.

Commanders in war should be wise, valiant, and experienced : Experience puts a credit on their actions, making them far more prompt in undertakings. And indeed there is a great deale of reason why we should respect him, that with an untainted valour hath growne old in armes, and hearing the drum beat. When every minute death seemes to passe by and shun him, he is as one that the supream God hath cared for, and by a particular guard defended in the

N baile

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haile of death. It is true, it is a life tempting to exorbitancy; yet this is more in the common sort, that are pressed, as the refuse and burthen of the land, than in those that by a nobler breeding are abler to command. Want, idlenesse, and the desperate face of blood hath hardened them to outrages. Nor may we wonder hereat, since even their life is but an ordered quarrell, raised to the feud of killing. Wars have the same nature with offences, they must be, yet are they mightily in fault that cause them. When a just cause and a just deputation meet for war, I shall ever thinke this one of the noblest and most manly

and Meditations. 267

manly wayes of dying.

BLots appeare fouler in a strict life, than a loose one: no man wonders at the Swines wallowing : but to see an Ermin mired is a prodegy: Where doe vices shew so foule as in a Minister ? When he shall be heavenly in the pulpit only ? Certainly they wound the Gospell, that preach it to the world, and live as if they thought to goe to heaven some other way than that they teach the people. How unseemly is it when a grave Cassock shall be lined with a wanton Revel-ler ? and with crimes that make a loose one odious ? We should not professe that wee

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will not strive to practise.
Surely God will bee severest
against those that will weare
his badge, and seeme his ser-
vants, yet inwardly side with
the devill and lusts: They spot
his honour, and cause profane
ones to jest at his holinesse.
Other offences God may pu-
nish, this he must, lest the ene-
mies of his truth triumph
against him. If thou beest un-
sound within, soile not the glo-
rious robe of truth by putting
it upon thy beastlinesse. This
is to be religiously rude: and
even all the Church of sin-
cerest good men suffer in a
seeming good mans fall. Let
not thy actions fight against
thy tongue or pen: one ill life
will

and Meditations. 269

will pull downe more than many good tongues can build.

THe best way of speech is to be short, plaine, materiall. Tedious admonitions dull the advised, and make the giver contemptible. It is a short reproofe that staies like a stab in the memory : and many times three words doe more good than an idle discourse of three houres. A limitlessse tongue is a strange unbitted beast to worry one with: A talkative fellow is the unbraced drum, which beats a wise man out of his wits. Surely Nature did not guard the tongue with the double fence of teeth and lips, but that shee

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meant it should not move too nimblely.

GOOD men have most right to the best of Gods creatures : and seeing Wine was given to cheare the heart, why should I not use it to that end : for surely the merry soule is freer from intended mischief, than the thoughtfull man : and a bounded mirth is a Patent adding time and happinesse to the crazed life of man; without which he is but a meere lump of quickned care : For as there are many that in their life assume too great a liberty : so doubtlesse there are some that abridge themselves of what they might lawfully use :
forgetting

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forgetting what *Solomon* saith,
That the only profit to a man,
is to eat, and drinke, and de-
light his soule in his labour;
for this is the hand of God.

I Never yet found Pride in a
Noble Nature; nor humili-
ty in an unworthy minde. Ar-
rogance is a Weed that ever
growes in a dunghill; it is
from the ranknesse of that
soile she hath her height and
spreadings. To be humble to
our Superiours is duty; to our
equals curtesie; to our Inferi-
ours noblenesse. If ever Pride
be lawfull, it is when it meets
with audacious Pride and con-
quers: for then many times
the affronting man by his own

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folly may learne the way to his duty, and wit.

Vice is a myery deepnesse:
If thou strivest to helpe
one out and doest not, thy stir-
ring him sinkes him in the far-
ther. Fury is the madder for
his Chaine. When thou chi-
dest thy wandring friend, do it
secretly, in season, in love.
Certainly he is drunke him-
selfe, that prophanes reason so
as to urge it to a drunken man.
To admonish a man in the
height of his passion, is to call
a Souldier to counsell in the
heat of a Battell: Let the
Combate slack, and then thou
maist expect a hearing. Who
blowes out Candles with too
strong

and Meditations. 273

Strong a breath, doth but make
a stinke, and blow them light
again. And many times the
tartnesse of speech makes a re-
prehension worse than the
fault.

TO finde friends when wee
have no need of them,
and to want them when wee
have, are both alike easie and
common. And certainly it is
not the least part of mans mi-
sery, that hee can neither bee
truly happy without a friend,
nor yet know him to be a true
friend without his being un-
happy. Our fortunes and our
selves are so closely linked,
that we know not to which of
them our friends love aimes,

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till one of these two shall part.
I confesse he is happy that
findes a true friend in extre-
mity; but hee is happier that
findes not extremity wherein
to try his friend.

INfidelity is the cause of all
our woes, the ground of all
our sins : not trusting God,
we discontent our selves with
feares and solicitations ; and
to cure these, we run into pro-
hibited pathes : Vnworthy
earthen Worme, to thinke that
he that grasps the unemptied
provisions of the world in his
hand, can be a niggard to his
Sons, unlesse he sees it be for
their good and benefit. O my
God, let me finde my heart du-
tifull,

and Meditations. 275

tisfull, and my faith upon triall
stedfast, that I may but serve
thee, and depend upon thee,
and then I need beg no farther
supply; for these will bee
ground enough for sufficient
happinesse while I live here.

Neither example nor pre-
cept (unlesse in matters
wholly religious) can be the
absolute guides of a discrete
man; It is only a knowing and
a practicall judgement of his
owne that can direct him in
the Maze of this life, in the
bustle of the world, in the
twitches and twirles of Fate:
for mans life is like a State,
Aill casuall in the future: and
he that lives alwaies by booke
Rules,

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Rules, shall shew him selfe affected, and a foole. I will doe that which I see is comely, (so it be not dishonest) rather than take grave advice to the contrary.

Vice ruleth as a god in this present evill world, and it is impossible to live and not encounter her : Wherefore it is good to be acquainted with Vertue also; that the true beauty of the one may draw our affections from the ugly deformity of the other : And happy is hee that makes other mens vices, steps for him to climbe to heaven by.

The

and Meditations. 277

THe good man is he to whom life and death is indifferent : for he knowes, while he is here God will protect him; and that when hee goes hence God will receive him. Certainly we are never quiet in any thing long, till we have conquered the feare of death; every spectacle of mortality terrifies, and every casual danger affrights us. Feare of death kills us often, when death it selfe can doe it but once. But he that would not die when he must, and he that would die when he must not, are Cowards alike : And why should we feare to doe that at any time, which we know wee must doe once. But what wee cannot

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cannot do till our time comes, let us not seeke to doe before. He that hath lived well, will seldome be unwilling to die: for death hath nothing in it terrible, but what our life hath made so. Good men never die, but as the Phoenix, from whose preserved ashes one or other still doth spring up like them: for surely nothing awakes our sleeping vertues like the noble acts of our predecessors.

Contemplation seconded by action, makes men happy; without the first the later is defective: without the last the first is but abortive. Contemplation like *Rachel*, is fairest;

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fairest; but Action like *Leah*, is most fruitfull. I will neither alwaies bee busie and doing; nor ever will I be shut up in nothing but thoughts: yet that which some would call idlenesse, I will count the sweetest part of my life, and that is my thinking.

VERTUE were but a kinde of misery, if fame only were all the Garland that did crown her: but in heaven is laid up a more glorious and essentiall recompence. For a mean man to thirst for a mighty fame is a kinde of fond ambition. Great fames are for Princes and such as are the Glories of humanity; good ones may crowne

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crowne the private : the same fire may be in the waxen Taper, which is in the staved Torch, but it is not equall either in quantity or advancement.

A Prince that leaveth law, and ruleth himselfe and others by his owne appetite and affections, is of all creatures the worst, and of all beasts the most furious and dangerous : for that nothing is so outrageous as injustice armed, and no armour is so strong as Wit and Authority : whereof the first he hath as he is a Man; and the other as he is a Prince.

Let

and Meditations. 281

LEt this be my advice, and thy instruction : Shun verbosity, speake seldome, and then to the purpose : have a pure conscience, and pray often : study much, and be familiar with few : shun superfluous discourse : follow the steps of godly and devout men : regard not from whom thou hearest what is good, and having heard it, forget it not : what thou readest or hearest, cease not till thou dost understand : be resolved of doubts, and search not too far into things which are not lawfull to know.

THose sins are greater which are committed through

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through lust, than those which are committed through anger: for he that is angry seemes with a kinde of grieffe and close contraction of himselfe to turne away from reason: but he that sins through lust, being overcome by pleasure, doth in his very sin bewray a more impotent and unmanlike disposition. For the angry man sinneth by anothers injury that provokes him: whereas the other doth of himselfe meerly resolve upon any evill action.

IT should be every mans duty to confine all his thoughts and cares to the attendance of that spirit which is within himselfe, namely to
keepe

and Meditations. 283

keepe himselfe pure from all violent passion and evill affection, from all rashnesse and vanity, and from all manner of discontent : knowing that all things happen from Him from whom himselfe came : And with all meeknesse and chearefulnesse to expect death, as being a thing not to be feared, because common to Nature, and nothing that is according to Nature can be evill.

AN absolute Puritan may justly bee called a Church rebell, or one that would exclude Order, that his braine might rule. But methinkes the reading of Ecclesiastes should make him undresse

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dresse his braine, and lay off all those phanatique toys that gingle about his understanding, causing him through a needlesse nicity to be a Theefe to himselfe, of those benefits which God hath allowed him. Mans wisdom consists not in the not using, but in the well using of what God and the world affords him.

EXtreame poverty is worse than abundance: the best estate is that which partakes of both, and consists of neither: he that hath too little, wants feathers to flye withall: and he that hath too much is but combred with too large a taile.

Impri-

and Meditations. 285

IMprisonment is nothing
such a mischief as most do
thinke it : the greatest is, in
that the eye is debarred the
delight of the worlds vanity.
And I see not but a locall re-
straint, without want or en-
forced imployment, may very
easily be converted to a happi-
nesse, unlesse men will let their
mindes run against the tydes
of Reason. It is no other but a
place of retyring, or sequestra-
tion from the world, which
many of the wisest have volun-
tarily put upon themselves;
and surely while a man is tof-
fed among men and businesse,
he cannot so freely enjoy him-
selfe as when hee is secluded
from them both : and it is a
misery

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misery, when a man must so apply himselfe to others, as hee cannot have leisure to account with himselfe. Besides, be he never so at large, he doth but run over the same things, hee sees but the like world in another place. If he hath but light and any prospect, he may see by that what the rest is, and enjoy it by his boundlesse minde. Indeed the most burdensome imprisonment is to be prisoner to diseases; because for the most part these hold us, not without paine and the great trouble of our friends about us.

A Perfect soule in an imperfect body, is like a bright

and Meditations. 287

bright Tapour in a darke Lanthorne : the fault is not in the light, but in the Case, which curtaines it with so dull an outside, as will not let the shine be transparent. And we may see this even in those that have been both able and ingenious, who after a hurt received in some vitall part, have growne mopish and almost insensible, that defect keeping the intellectuall sounder, that it appeareth not to the outward apprehension. Inward defects also, either in Nature or Generation, do ofteneclipse the lustre of noble spirits : yea, even from the wombe some malignant humour may interpose the true operation of
the

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the spirits internall.

Certainly God hath made man to dwell in doubt, that hee might bee awed to good by feare and expectation. We are led along by hope, to the ends that are appointed us, and by an uncertaine way we come at last to a certaine end, which yet we could neither know nor avoid. The great Creator wisely put things to come, in the mist and twilight, that we might neither be overjoyed with the certainty of good, nor overmuch terrified with the assurance of an unavoidable ill. If Fate be certain, it can be no good to know it, because we cannot prevent it :

If

and Meditations. 289

If it be uncertaine, we search
in vaine to finde out that
which but may be. He that
lives vertuously needs not
doubt of finding a happy Fate:
If our lives please God, the
successe shall surely please us.
Vertue and Vice are both Pro-
phets, the one of certain good,
the other either of Paine or
Penitence.

Without charity a man
cannot be sociable:
and take away that, and there
is little else that a man hath to
doe in the world: Certainly
if there be any thing sweet in
meere humanity, it is in the
intercourses of beloved socie-
ty: a reverend humility to-
wards

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wards God, and Christian charity toward our Neighbours, will give us a peace that shall fit us for whatsoever befalls. He that hath these graces shall not feare himselfe, for hee knowes his course is Order: he shall not feare the world, for he knowes he hath done nothing that hath angered it: he shall not bee afraid of heaven, for he knowes he shall there finde the favour of a Servant, of a Son, and be protected against the malice and spleene of hell.

AS no Physitian can be so abstemious, as to follow strictly all his owne prescriptions, so I thinke there is no Christian

and Meditations. 291

Christian so much his mindes Master, as to keepe precisely all his resolutions : they may better shew what he would be, than what he is. Nature hath too slow a foot to follow Religion close at the heele : Who can expect our dull flesh should wing it with the flights of the soule ? He is not a good man that lives perfect, but hee that lives as well as he can, and as humane frailties will let him : he that thus strives not, never began to bee vertuous, nor knowes he those transcending joyes that continually feast in the noble minded Man. All the externall pleasures that Mortality is capable of, can never inkindle a

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flame, that shall so bravely
warme the soule as the love of
vertue, and the certaine know-
ledge of the rule we have over
our owne wilde passions.

I Never yet could meete the
man that complained not
of something. Every one hath
his turne of sorrow, some
more, some lesse, all men are
in their times miserable.
Wherefore it is wisdom be-
fore sorrow comes to prepare
for it, when it comes to wel-
come it, and when it goes, to
take but halfe a farewell of it,
as still expecting its returne.

THe ill wishes of our im-
patience are oft-times
heard :

and Meditations. 293

heard : as those good things are not granted us which wee pray for without care, so those evils that we pray for and would not have, are often granted : the cares of God are not only open to the prayers of faith, but to the imprecations of infidelity. It is dangerous wishing evill to our selves or ours. It is just with God to take us at our word, and to effect that with his will, which our lips speake against our heart.

Sweetnesse of Contemplation is a great helpe toward the good entertainment of an admonition. Roughnesse and rigour many times harden

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those hearts, which meeknesse would have melted to repentance. Whether we sue, or convince, or reprove, little good is gotten by bitternesse : Detestation of the sin may well stand with favour to the person, and those two not distinguished, cause great wrong either in our charity or justice: for either we uncharitably hate the creature of God ; or unjustly affect the persons of Men.

IT is madnesse in a man not to be warned, but to run upon the same judgements wherewith he sees others miscarry, and not to beleeve till he cannot recover. Our assent is purchased

and Meditations. 295

purchased too late when wee
over-stay prevention, and trust
to that experience we cannot
live to redeeme : Nor is it
wisdome to stay till a judge-
ment come home to us, for the
only way to avoid it is to meet
it halfe way. There is the
same remedy both of war and
of danger : To provoke an ene-
my in his owne borders is the
best stay of invasion : and to
solicite God betimes in a ma-
nifest danger, is the best anti-
dote against the greatest evils
that can befall us.

IT is a good signe when God
chides us : his round repre-
hensions are ever gracious fore-
runners of mercy ; whereas

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his silent connivence at the wicked argues deep and secret displeasure. Fond Nature thinkes God should not suffer the winde to blow upon his deare ones, because her selfe makes this fond use of her own indulgence. But wheresoever God chastises, there he is, yea, there he is in mercy: Nothing more proves us his than his stripes, he will not bestow whipping where he loves not.

HE E that commonly gives us power to crave, sometimes gives us without craving, that the benefit might be so much more welcome, by how much lesse it was suspected; and we so much more thankfull,

and Meditations. 297

thankfull, as he is forward :
When he bids us aske, it is not
that he needs to be entreated,
but that he may make us more
capable of blessings by desi-
ring them : and where he sees
fervent desires, he seldome
staies for words : but how
much more will he give when
we aske, that so freely gives be-
fore we aske.

BY contrary paces to ours it
pleases God to come to his
owne ends, looking oft the
contrary way to that we move.
No man can measure the con-
clusion of Gods acts by his be-
ginnings : hee that fetches
good out of evill, often raises
the glory of men out of their
O 5 ruine.

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ruine. Wee love to goe the nearest way, and often faile: God commonly goes about, and in his owne time comes surely home. Necessity will drive us to seeke all helpes, even those which our wantonnesse despised. It is a safe course to make much of those in our peace, whom wee must make use of in our extremity: else it is but just that we should be rejected by them we have rejected.

VOws are as they are made, like unto Sents, if they be of ill composition nothing offends more, if well tempered, nothing more pleasant: either certainty of evill, or uncertainty

and Meditations. 299

certainty of good, or impossibility of performance, make Vowes of no service to God. When we vow that we cannot, or what wee ought not, wee mocke God in stead of honouring him : It is a vain thing for us to goe about to catch God hoodwinkt : for there is no comfort in Peradventure I may please God.

IT fals out often, that those times and occasions which promise most contentment, prove most dolefull in the issue : as contrarily, the times and events which we have most distrusted, prove most beneficiall. It is good in a faire morning to think of the storme that
may

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may arise before night, and to enjoy both good and evill fearefully.

AS it becomes not children to be too forward in their choice, so Parents ought not to bee too peremptory in their deniall. It is not safe for children to out-run their Parents in settling their affections; nor for Parents, where the impediments are not very materiall, to come short of their children, when their affections are once settled: the one is disobedience, the other tyranny.

THe curtesies of the world are ever hollow and thanklesse,

and Meditations. 301

thanklesse, neither doth it ever purpose so ill, as when it shewes fairest : None are so neare dangers as those whom it entertaines with smiles. Whilest it frownes wee know what to trust to, but the favours of it are worthy nothing but feares and suspitions : open defiance is better than false love.

INDulgences of Parents is the refuge of vanity, the bawde of wickedness, the bane of children. How easily is that Theefe induced to steale, that knowes his Receiver ? When the lawlesnesse of youth knows where to finde pittie and toleration, what mischief can it forbear ? Good

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Good dispositions love not to pleasure themselves with the disadvantage of others, and had rather be miserable alone, than draw in partners to their sorrow : for the sight of anothers calamity doth even double their owne, and if themselves were free, would affect them with compassion. As contrarily, ill mindes care not how many companions they have in misery ; they can be content all the world were inwrapped with them in the same distresse.

IT is no love that cannot make us willing to be miserable for those we affect : the hollowest heart can be content
to

and Meditations. 303

to follow one that prospereth. Adversity is the only furnace of friendship; if love will not abide both fire and anvil, it is but counterfeit: And in our love to God we doe but crack and vaunt in vaine, if we cannot bee willing to suffer for him.

THe Rich exchanging their almes with the poore for their blessings, have no cause to complaine of an ill bargaine; our gifts cannot be worth their faithfull prayers. Therefore it is better to give than to receive; because hee that receives hath but a worthlesse almes, he that gives receives an unvaluable blessing.

We

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WE E cannot better please an adversary than by hurting our selves. This is no other than to honour envy, to serve the turne of those that maligne us, and to draw on that malice which will weary us. Whereas carelesse puts ill will out of countenance, and makes it withdraw it selfe in a rage, as that which doth but shame the Author, without the hurt of the Patient. In causelesse wrongs the best remedy is contempt.

Guiltinesse is commonly clamorous and impatient; whereas innocence is silent and carelesse of misreports. It is naturall

and Meditations. 305

naturall to all men to wipe off from their names all aspersions of evill ; but none doe it with such violence , as they which for most part are faulty. 'Tis a signe the horse is galled which stirs too much when hee is toucht.

EVEN the best may erre, though not persist in it: when good natures have offended, they are unquiet till they have hastened satisfaction. It cannot be spoken how much ease and joy the heart of man findes, in having unloaded his cares, and poured out his supplications in the cares of God, since it is well assured, that the fruit which is faithfully asked,
is

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is already granted in heaven. The conscience may well rest when it tels us we have neglected no meanes of redressing our affliction: for then it may resolve to looke either for amendment or patience.

THose which are dearest to God, doe oft times with great difficulty work out those blessings which fall into the mouthes of the carelesse. The just disposer of all things holds it fit to keep us short of those favours we sue for, either for the triall of our patience, or the exercise of our faith, or the increasing of our importunity, or the doubling of our obligation.

Those

and Meditations. 307

THose hearts which are truly thankfull doe rejoyce no lesse in their restraint than in their receipt; and doe as much study how to shew their humble and fervent affections for what they have, as how to compasse favours when they want them. Their debt is their burthen, which when they have discharged they are at ease.

Wicked men are upon all occasions glad to bee rid of God, but they can with no patience endure to be rid of their sinnes; but whilest they are weary of the hand that punisheth them, they hold fast the cause of their punishment:
their

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their false hopes cost them deare. They could not bee so miserable, if their owne hearts did not deceive them with misexpectations of impossible favour.

IT is hard not to over-joy in a sudden prosperity : and to use happinesse is no lesse difficulty than to forbear it. Nature is too subject to extremities, and is ever either too dull in want, or too wanton in fruition : it is no easie matter to keepe a meane either in good or evill.

THe mercies of God draw more teares from his children, than his judgements doe

and Meditations. 309

doe from his enemies : There is no better signes of good nature and grace, than to be won to repentance by kindnesse. Not to thinke of God unlesse we be beaten unto it, is servile; No warning will serve obdurate hearts; wicked men are even ambitious of destruction: Iudgements need not goe to finde them out, they run headlong to meet their bane. God will never acknowledge any convert that stayer in a known sin : Graces and vertues are so linkt together that hee which hath one hath all : the partiall conversion of men to God is hatefull hypocrisie , and the triall of our sincerity is the abandoning of our wonted sins.

Pride

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PRide and wantonnesse have marred these times : Great Parents account it a dis-reputation to imploy their sons in courses of frugality, and their pampered children thinke it a shame to doe any thing, and so beare themselves, as those that hold it the only glory to be either idle or wicked.

GOd never imployed any man in his service, whom he did not inable to the worke he set him, especially those whom he raiseth up to the supply of his owne place, and the representation of himselfe. It is no marvell though Princes excell the Vulgar in gifts, no lesse than in dignity : their
Crownes

and Meditations. 311

Crownes and their hearts are both in one and the same hand : if God did not adde to their powers as their honours, there would be no equality.

Gods children cannot by any means be discouraged from their honour and love to his Ordinances, if they see thousands struck downe to hell by the Scepter of Gods kingdome, yet they will kisse it upon their knees; and though their Saviour be a Rock of offence, and the occasion of others falling, they feed temperately on that whereof others have surfeited to death. Nothing but grace can teach us to make use of others judgments :

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ments : for wicked men are not moved with ought that falls beside them, they trust nothing but their owne smart, and notwithstanding the daily representation of Gods judgments, their peremptory resolution takes no more notice of them than if God had never shewne a dislike of their wayes.

HOW easie is it for us to mistake our owne estates ? to rejoyce in that which we shall finde the just cause of our just humiliation : the end of a thing is better than the beginning : the safest way is, to reserve our joy till we have good prooffe of the worthinesse and
fitnesse

and Meditations. 313

fitnesse of the object : what are we the better for having a blessing, if we know not how to use it ?

GOD may be angry enough with us while we outwardly prosper : It is his wisdom to take his best advantages ; he suffers us to goe on till wee should come to enjoy the fruit of our sin, till we seeme past the danger either of conscience or punishment, then (even when we begin to be past the feeling of our sins) we often begin to feelee his displeasure for our sins : but this is only where he loves, for where hee meanes utter vengeance, hee lets men harden themselves to

314 *Ejaculations,*

a reprobate senselesnesse, and make up their owne measure without contradiction, as purposing to reckon with them but once for ever.

WE E should ever dislike sins, but should not alwaies shew it : discretion in the choice of seasons for reproving, is no lesse commendable and necessary, than zeale and faithfulnessse in reproving. Good Physitians use not to evacuate the body in extremities of heate or cold. Wise Mariners doe not hoise their failes in every winde. And as all times are not fit for reproofe, so all persons are not fit to bee reprovers : hee that
casts

and Meditations. 315

casts a stone at an offender, should bee free from the offence, otherwise he condemnes and executes himselfe in another person. The conscience stops the guilty mans mouth, and choakes him with that sin which lies in his owne breast : which having not come forth by a penitent confession, cannot finde the way out in a reproofe : and if he doe reprove, he doth more shame himselfe, than reforme another.

A Mans heart can best judge of himselfe, others can best judge of his actions : As another mans conscience and approbation cannot beare us out before God , so cannot

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our owne before men; for oft-times those actions are censured by the beholders as wrongfull, wherein we applaud our owne justice. Happy is the man that can be acquitted by himselfe in private, in publike by others, by God in both. Standers by may see more: it is very safe for a man to looke into himselfe by others eyes: in vaine shall a mans heart absolve him, that is condemned by his actions. A good conscience will make a man undauntedly confident, and dares put him upon any triall: where his owne heart strikes him not it bids him challenge all the world, and all commers. How happy a thing is it for a man to be

and Meditations. 317

be his owne friend and Patron:
he needs not feare forreine
broiles, that hath true peace
at home: but he that hath a
false and foule heart, lies at
every mans mercy, lives fla-
vishly, and is faine to daube up
a rotten peace with the basest
conditions. Truth is not afraid
of any light, and therefore
dares suffer her wares to bee
carried from a dim Shop-
board to the Street doore.
Perfect Gold will be but the
purer for trying, whereas false-
hood being a worke of dark-
nesse, loves darknesse, and
therefore seekes where it may
worke closest.

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THe greatest earthly Monarchs ought to walke by a Rule, which if they doe transgresse, they shall be accountable to him who is higher than the highest, and desires not so much their precept as example. For the sins of our Teachers are the Teachers of sin : the sins of Governours doe both command and countenance evill.

Hypocrites rest only in formalities ; if the outward act be done, it sufficeth them, though the ground be distrust, the manner unreverence, the carriage presumption. But God will have no worship of our owne devising, we may
only

and Meditations. 319

only doe what he bids us, not bid what he commands not. Never did any true piety arise out of the corrupt puddle of mans braine; if it flow not from heaven it is odious to heaven: The only way to bring comforts, and to intaile a comfortable prosperity upon our Posterity, is our conscionable inward obedience to God.

THe services of our love to Gods Children are never thanklesse: When wee are dead and rotten, they shall live and procure blessings to those that never knew perhaps, nor heard of their progenitors. If we sow good workes, succession shall reape them, and wee

320 *Ejaculations,*

shall be happy in making them so. Doubtlesse that childe is happy, whose progenitors are in heaven; for he is left an inheritor of blessings together with estate: whereas wicked Ancestors lose the thanks of a rich Patrimony, by the curse that attends it.

A Good heart hath learned to frame it selfe unto all conditions, and can change his estate without change of disposition, rising and falling according to occasion: whereas the worldly minde can rise easily, but knowes not how to descend either with patience, or safety.

Of

and Meditations. 321

OF all creatures, Christians should have least interest in themselves, but should live as given to benefit of others : not caring much for what they have, and nothing for what they have not : seeing all worldly things, though they require long labour in getting, yet afford but a short pleasure in enjoying them.

Wicked men that know the filthinesse of their soules, dare not so much as view them, but shift off all checks of their former iniquity with vaine excuses of good fellowship. Whence it is that every small reprehension galls them, because it calls the eyes

322 *Ejaculations,*

of the soule home to it selfe,
making them see a glimpse of
what they would not : Like a
foolish and timorous Patient,
who knowing his wound very
deepe, cannot endure the Sur-
geon should search it : where-
of what can ensue but a fester-
ing of the part, and a danger of
the whole body. The old pro-
verbe is true, Oft and even
reckonings make long friends.
Many prodigall wasters runne
so far in bookes, that they can-
not abide to heare of a reckon-
ing. Happy is he that summes
up his estate often with God :
he shall thereby know what he
hath to expect and answer for :
neither shall his score run on
so long, that he shall not know
his

his debts, or feare an account,
or despaire of paiment.

FEW men feare to doe ill,
every man to suffer ill :
wherin if we consider right, we
shall finde that wee feare our
best friends : for Prosperity
usually makes us forget our
death; Adversity on the other
side makes us neglect our life.
Now if wee measure both of
these by their effects; forget-
fulnesse of death makes us se-
cure, neglect of this life makes
us carefull of a better : So
much therefore as neglect of
life is better than forgetfulnes
of death, and watchfulnesse
better than security, so much
more beneficiall should wee
esteem

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esteem Adversity than Prosperity.

TIs a base thing to get goods only to keep them : wee see that God (who is only infinite rich) holdeth nothing in his own hands, but gives all to his Creatures. But if wee wil needs lay up, where should wee rather repose it than in Christs Treasury, which is the poore mans hand : There should all our superfluity bee hoarded up, where doubtlesse it shall be safely kept, and surely returned us : If our money were anothers wee could but keepe it, onely expending it shewes it our owne : tis better to lay it out well, than to keep it safely. No

and Meditations. 325

NO worldly pleasure hath any absolute delight in it, but as a Bee, having honey in the mouth, hath a sting in the taile. Why then should wee be so foolish to rest our hearts upon any of them? and not rather labour to aspire to that one absolute Good, in whom is nothing favouring of griefe, nothing wanting to perfect happinesse.

EVery man acts his part upon this worlds Theatre: The good man is a Comedian, who however hee begins, ever ends merrily: but the wicked man acts a Tragedy, and therefore alwaies ends in horreur. Who sees an Oxe grazing in a
fat

326 *Ejaculations,*

fat and rank pasture, and thinks not that hee is neere to the slaughter? whereas the leane beast that toiles under the yoke is farre enough from the shambles. The best wicked man cannot bee so glorious in his first shewes, as hee is miserable in the conclusion.

That affection which is grounded on the best and most Heavenly vertue must needs be the safest; for as it unites man to God so inseparably, that no temptations, no torments, no not all the gates of hell can sever him: so it unites one Christian soule to another so firmly, that no outward occurrents, no imperfections

and Meditations. 327

tions in the party loved can dissolve them. Hee that loves not the childe of God for his owne and his Fathers sake, more than a friend for his commodity, or a kinsman for bloud, never received any sparke of true heavenly love.

IT happens to Christians in their pilgrimage to a better life, as it doth to Travellers, who meet with many hosts, but few friends. Good friends are a great happinesse, and therefore should not easily bee lost; nor must they bee used as suits of apparell, which when wee have worne thred-bare wee cast off and call for new. Nothing but death or villany should divorce

328 *Ejaculations,*

voice us from an old friend, we should still follow him so farre as possibility or honesty can guide us, which if he chance to leave, we should yet leave him with sorrow.

T Here is no man so pure in whom we may not mislike somewhat : and who may not as justly mislike somewhat in us ? Our friends faults therefore, if little, should bee swallowed and digested : if great, they should be smothered, at least winked at to others, yet lovingly notified to him.

W Hy should we vex our selves because another hath vexed us ? Injuries hurt
not

and Meditations. 329

not more in the receiving, than in the remembrance. A small injury should goe as it comes : great ones may dine or sup with us, but if they lodge with us, we shall finde them very irksome.

A Friends death as it may moderately grieve us, so it may another way much benefit us in recompence of his want, for it should make us think more often and seriously of earth and of heaven: of earth, for his body which is reposed in it; of heaven, for his soule w^{ch} possesseth it before us : of earth, to put us in minde of our like frailty and mortality ; of heaven, to make us desire, and
after

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after a sort emulate his happi-
nesse and glory: and it is a true
saying, he which hath himselfe
hath lost nothing.

IT is better not know, than
by knowledge to bee made
miserable: he that never tasted
the pleasures of sinne, longs
least after those deceitfull con-
tentments. 'Tis easier to deny
a guest at the first, than to turn
him out having stayed awhile.
The senselesse man knowes
not what joy hee loseth, when
he fondly lasheth into new of-
fences. While the Conscience
is unspotted it can make us
smile even on the Rack, and in
Flames; but that once woun-
ded, our joyes are buried at
once,

and Meditations. 331

once, and wee throw a jewell from us which is richer than the worlds wealth : happy is he that desires to die unexperienced in the sweets of such sin he knowes not.

HE is not worthy of thanks that professeth kindnesse for his owne ends : hee that loves me for my gift sake, loves my gift above my selfe, and if I should happen to light on Adversity, I should not finde him then to appeare, there being no hope of a gainefull requitall : friendship won by large gifts resembles a straw fire, that having matter to feede upon burnes brightly, but let new fuell be neglected, it dies, consumes,

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fumes, and quite goes out.

A Good life is a Fortresse against shame, and a good mans shame is his benefit; the one keepes it away, the other when it comes makes it prove profitable: for nothing more saddens the soule of a good man, than the serious apprehension of a just shame: and by how much his honesty was more noted, by so much will his shame and grieve bee more; because all will now bee ready to brand him with the odious and flygmaticall name of an hypocrite. Wee should first strive to be voyd of the act may bring shame, and next not to cast it in the dish of the penitent.

and Meditations. 333

nitent. If our sufferings bee unjust, wee shall bee sure in the end to finde them comfortable.

BEtweene friends it cannot be but discourtesies will appeare, though not intended by a willing act, yet so taken by a wrong suspect, which smothered in silence increase daily to a greater distaste, but once revealed in a friendly manner, oft meet with that satisfaction which doth in the disclosure banish them : There is not any thing eates out friendship sooner than concealed grudges : Conceits of unkindnesse harboured and beleevd, will worke even a steady love to hatred.

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tred. If a private thought of unkindnesse arise betweene my friend and my selfe, I presently tell it, and be reconciled: If he be cleare, I shall like him the better when I see his integrity: if faulty, confession gaines my pardon, and bindes me still to love him. Fire almost quencht, and laid abroad, dies presently; put together, it will burne the better: a little shaking helps the trees growth; every such breach as this may unite affection faster.

HONOUR and high place upon earth can confer nothing unto us that may make our life more truly happy: if it add to our joys, it increaseth
our

our feares : if it augment our pleasure, our trouble and care is the more : great persons are like flags in the tops of Ship-masts, as more high and more visible, so more and ever open to the winde and stormes. What a snare hath wealth proved to many ? that like the Sun, have in the morning of their time mounted themselves to the highest pitch of perspicuity and brightnesse ; which when they have once attained, they decline , fall, vanish, and are gone, leaving nothing behinde them but darke night, black reputation. The Theefe that meets with a full purse, takes away it, and returns a stab ; whilest the empty pocket

336. *Ejaculations,*

pocket makes the life secure. Hee is not a compleat Christian that cannot be content with what he enjoyes : we should rather settle our mindes to a quiet rest in that we finde, than let her wander in a wearied solicitude after ungotten plenty: we should ever esteeme that estate best which God gives us : though we cannot thinke so, yet doubtlesse it is so, and to thinke against knowledge is a foolish suspition.

AS Providence is the mother of happinesse, so Negligence is the parent of misery : No vice so soone steales on us as the abuse of things in themselves : It is
good

and Meditations. 337

good the Vine should flourish, but let it alone, and it ruines it selfe in superfluous branches. Our pleasures are sometimes the inlivenings of a drooping soule, but they easily steale away our mindes, making us with a mad affection dote upon them to our destruction: We should ever be most circumspect in things veiled either with goodnesse or sweetnesse: for nothing steales more soules from God, than lewd courses that are outwardly glorious.

THe formall amity of the world is confined to a face, or to the possibility of a recompence, languishing in
Q disability,

338 *Ejaculations,*

disability, and dying in the de-
cease of the party affected : It
is true love, that, over-living
the person of a friend, will be
inherited of his seed : but to
love the posterity of an enemy,
in a friend is the miracle of
friendship : That love was
ever false, that is not ever con-
stant, and the most operative,
when it cannot be either
knowne or requited.

WE should not nourish
the same spirits in our
adverse estates, that we found
in our highest prosperity :
what use have wee made of
Gods hand, if we be not the
lower in our fall ? Gods in-
tent is, we should carry our
Crosse,

and Meditations. 339

Crosse, not make a fire of it to warme us by : It is no bearing up of sailes in a Tempest, nor is there a more certaine way to glory and advancement, than a lowly dejection of our selves under Gods chastisements.

IT is one of the mad Principles of wickednesse, That it is weaknesse to relent, and rather to die than yeeld : even ill Causes, once undertaken, must be upheld, although with blood : whereas the gracious heart, finding its owne mistaking, doth not only remit of an ungrounded displeasure, but studies to bee revenged on it selfe, and to give satisfaction

340 *Ejaculations,*

tisfaction to the offended.

THere can be no fitter invitation to temptation, than the down-bed of idlenesse : the industrious man hath no leisure to sin ; the idle hath neither leisure nor power to avoid sin. Exercise is not more wholesome for the body, than for the soule, the omission whereof breeds matter of disease in both : the water that hath been heated, soonest freezeth ; and the most active spirit soonest tyreth with slacking : The earth stands still and is all dregs ; the heavens ever move and are pure. Wee have no reason to complaine of the assiduity of worke ; the
toile

and Meditations. 341

toile of action is answered by the benefit : if we did lesse we should suffer more. Satan, like an idle companion, if he findes us busie flies back, and sees it no time to entertaine vaine purposes with us : We cannot please him better, than by casting away of our worke to hold chat with him ; we can not yeeld so far & be guiltless.

THere can bee no safety with that soule, where the senses are let loose ; hee can never keepe his covenant with God, that makes not a covenant with his eyes. It is an idle presumption to thinke the outward man may be free, while the inward is safe : he is

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more than a man, whose heart is not led by his eyes : he is no regenerate man whose eyes are not restrained by his heart.

THe grieve that goes before an evill, for remedy, can hardly be too much ; but that which followes an evill past remedy, can never be too little : Even in the saddest accident, Death, we may yeeld something to Nature, nothing to impatience. Immoderation of sorow for losses past hope of recovery, is more fullen than usefull : our stomack may be bewrayed by it, not our wisdom.

There

T Here is no enmity so dangerous as that which comes masqued with love : open hostility calls us to our guard , but there is no fence against a trusted treachery. Wee need not bee bidden to avoid an enemy , but who would run away from his friend ? Thus spiritually deales the world with our soules , it kisses us , and stabs us at once : if it did not embrace us with one hand , it could not murder us with the other. Only God deliver us from the danger of this trust , and wee shall be safe.

Q 4 Wicked

344 *Ejaculations,*

Wicked Politiques care not so much for the commission of villany, as for the notice : Smothered evils are as not done : If oppressions, murther, or treasons may bee hid from view, the obdurate-hearted offender complaines not of remorse : So vast are the gorges of some Consciences, that they can swallow the greatest crimes, and finde no straine in the passage.

THe perfections of speculation argue not alwaies the inward powers of self-government : the eye may bee cleare, whilest the hand is palsied : it is not so much to bee heeded how the soule is informed,

and Meditations. 345

formed, as how she is disciplined : the light of knowledge doth well , but the order of the affections doth better: there can bee no safety upon that soule where there is no strait curb upon the desires : if our lusts be not held under as slaves, they will rule as Tyrants : nothing can prevent the extremity of our miscarriage, but early and strong denials of our concupiscence : A competent estate well husbanded, is better than a vast patrimony neglected.

T Here is no presuming upon time, or meanes, or strength : how many have begun, and proceeded well, who

Q 5

yet

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yet have shamed themselves in their last stage: If God uphold us not we cannot stand, if God uphold us we cannot fall: when wee are at the strongest, it is good to be weake in our selves: and when at our weakest, strong in him in whom we can doe all things. Lord bee thou strong in our weaknesse, that our weake knees may be steady in thy strength.

THere are some whose speeches are witty, whilst their carriage is weake; whose deeds are incongruities, whilst their words be apophthegms. It is not worth the name of wisdom that may be heard onely and not seene: Good discourse
is

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is but the froth of wisedome,
the pure and solid substance
of it is in well framed actions:
and knowing these things,
happy are we if we do them.

AS he is a foole that hath
a price in his hand to get
wisedome, and wants a heart; so
is hee unthankfull that hath a
heart to get wisedome, and
hath no price in his hand, a
price not countervailable to
what he seekes, but retributo-
ry to him of whom he seekes:
It is a shame to come with
close hands to them which
teach us the great mysteries of
salvation.

Expectation

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EXpectation is no better than a kinde enemy to good deserts : We lose those things we over-looke : Many had been admired, if they had not been overmuch befriended by Fame, who now in our judgement are cast as much below their ranks, as they were fore-imagined above it.

EVen our very permission appropriates our ruine : wee need no more guiltinesse of any sin, than our willing toleration : Every accessory to sin is filthy, but the first authors of sin are abominable. And if the followers and abettors of evill be worthy of torment, no hell is too deep for the leaders
of

and Meditations. 349

of publique wickednesse.

Getting and saving are not
ever the waies to abundance, but sometimes giving:
the mercifull God crownes
our beneficence with the blessing of store: It is a good signe
of a wel meant devotion, when
we can abide it chargeable: as
contrarily, in the affaires of
God, a niggardly hand argues
a cold and narrow heart.

Sometimes God strikes in
favour, but more often forbears
out of severity: the
best are fittest for heaven, the
earth is fittest for the worst:
this is the region of sin and
misery, that of immortality:
It

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It is no argument of disfavour to be taken only from a well fed life, as not of approbation to age in sin.

GOd oft winkes at weaknesses, where he sees Truth: O how pleasing a thing is sincerity, that in favour thereof the mercy of a God digests many an error. Lord let our hearts goe upright, though our feet slide, the fall cannot (through thy grace) be deadly, however it may shame or pain us.

WE cannot easily put upon God a greater wrong than the alienation of our trust: earthly meanes are
for

and Meditations. 351

for use, not for confidence : we may , we must imploy them, we may not, we must not rely upon them. Policy and Religion doe as well together, as they are ill asunder; the Dove without the Serpent is easily caught : the Serpent without the Dove stings deadly : Religion without Policy is too simple to be safe : Policy without Religion is too subtle to be good : being matched they make themselves secure, and many happy.

THere is not alwaies the greatest efficacy where is the greatest noise : God loves to make way for himselfe by terror , but he conveyes himselfe

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selfe to us in sweetnesse : It is happy for us, if after the flashes and gusts of the Law, we have heard the soft voice of Evangelicall mercy : It is fit they should be first humbled by his terror, that would be made capable of his mercy ; and by both won to repentance.

NOthing is more odious to God, than a prophane neutrality in maine oppositions in Religion : To goe upright in a wrong way is a lesse eye-sore to God, than to halt betwixt right and wrong. The Spirit wisheth that the Laodiceans were either hot or cold : either Temper would bee better borne than neither, than both.

both. In reconcileable differences nothing is more safe than indifferency, both of practise and opinion : But in cases of so necessary hostility, as betwixt God and *Baal*, he that is on neither side, is enemy to both : Lesse hatefull are they to God that serve him not at all, than they that serve him with a Rivall.

Foolish men are plagued for their offences, and it is no small part of their plague that they see it not. The only common disturber of Men, Families, Cities, Kingdomes, Worlds, is sin : There is no such traitor to any State as the wilfully wicked : the quietest
and

354 *Ejaculations,*

and most plausible offender is secretly seditious, and stirreth quarrels in heaven. Our hearts are Wells of bitter and venomous Water; our actions are the streames: In vaine shall we cleanse our hands, while our hearts are evill. If the fountaine bee redressed, the streames cannot be faulty; as contrarily the purity and soundnesse of the streame availes nothing to the redresse of the fountaine: Reformation must beginne at the Well head of the abuse: the order of beeing is a good guide to the method of amending.

As

AS there are sometimes beardlesse Sages, so are there oft times gray-headed Children : not the ancient are wise, but the wise is ancient. It is vaine to looke for good of those Children wee have neglected; and as vaine to grieve for those miscarriages in elder age, which our care might have prevented betimes. Children are such as their institution : Infancy is led altogether by imitation : it hath neither words nor actions but infused by others; their full growth in good or ill is but borrowed, and the shame or thank is due to those that lent it. Next to being good, is the happinesse of conversing

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versing with them that are so :
for if we be not bettered by
their example, yet are we often
blest by their protection.

THe contempt of honest
callings in those which
are well borne, argues pride
without wit : humble re-
solutions are so much the
more heroically, as they fall in-
to higher subjects. We may
freely come to God, but wee
may not come too neare him :
when we meditate of the great
mysteries of the Word, wee
come to him : we come too
neare him when we search into
his Councils. A man may be
too lowly in his dealings with
men, even unto contempt :
with

and Meditations. 357

with God hee cannot, but the lower he falleth, the higher is his exaltation : And I never finde that any man bragged to God, although in a matter of truth, and within the compasse of his desert, and was accepted.

IT is a great skill to know what is enough, and great wisdom to care for no more. As in words, much talke argues a braine feeble and dis-tempered ; so affectation of superfluity, is in all things a signe of weaknesse.

IN all humane things indif-ferency is safest : if our doubts be equal to our desires, our disappointment shall not
be

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be grievous, because our expectation was not peremptory.

DEceit is gracious company, for it alwaies studies to be faire and pleasant : but then like a theefe, having trained us from the road, it robs us; where all the benefit we have left is this, that if we have time to see how wee are couzened, we may have so much happinesse as to die repenting.

SEeming wise men may make shift to get opinion, but I would wish no man to choose them for imployment : for certainly you were better to take for businesse a man somewhat absurd, than overformall. There

and Meditations. 359

THere is but one way wherein a man may commend himselfe with good grace, and that is in commending vertue in another, especially if it bee such a vertue whereunto himselfe pretendeth.

HE that resteth upon gaines certaine, shall hardly grow to great riches : and hee that puts all upon adventures, doth oftentimes breake and come to poverty. It is good therefore to guard adventures with certainties, that may uphold losses.

* * *

FINIS.

(361)

A description of true Happinesse.

Long have I sought the wish of all
To finde, and what it is men call
True happinesse; but cannot see
The world has ought vvhich it may be,
Or vvith it hold a sympathie.

R

He

(362)

He that enjoyes vvhat here belowv
Fraile Elements haue to bestovv,
Shall finde most svweet, bare hopes at first,
Fruition by fruition burst:
Sea-vvater so allayes the thirst.

Who-

(363)

Whoever vvould be happy then,
Must be so to himselfe: for vvhen
Iudges are taken from vvithout,
To iudge vvhat vve fence close about,
They erre, iudge not, but guesse and doubt.

R 2

He

(364)

He must have reason store, to spie
Natures hid vvaies, to satisfie
His judgement : So may he be safe.
From the vaine fret; for fooles vvill chafe
At that which makes a vvise man laugh.

Wealth

(365)

Wealth to keep vvant avvay, and feare
Of it, not more : Some friends still neare,
And chosen vvell. Nor must he misse
A calling, yet some such as is
Employment, not a Businesse.

R 3

His

(366)

His soule must hug no private sin,
For that's a Thorne hid by the skin;
But Innocence : Shee, being nurst,
Plants valiant peace. So *Cato* durst
Be godly good, when *Rome* was worst.

God-

(367)

God-built he must be in his minde.
So deeply, that his faith no winde
Can shake, when boldly he relies
On one so noble, he out-flies
Low Chance, and Fate of Destinies.

Life

(368)

Life, as a middle way, immur'd
'Twixt joy and griefe to be indur'd,
Not spurn'd and wanton'd hence : he knowes,
In crooked bankes a spring so goes
'Ore stone, mud, weeds, yet still cleare flowes.
And

(369)

And as springs rest not till they lead
Meandring high, as their first head;
So foules rest not till Man ha's trod
Deaths height; then by that period
They rest too; Rais'd as high as God.

Summe

(370)

Summe all : He happieſt is that can
In this worlds jar be honeſt Man.
Be, ſince perfection is ſo high,
Beyond Lives reach; he that would try
True happineſſe indeed, muſt die.

Laus Deo.

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